Sl No:23.

Toddy Revenue

1903 & 1906

S1 NO:23.

TODDY REVENUE

1903 & 1906

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Letter no 4586-234

Excise Commissioner in Mysore, submitting the record of en
relating to the Sri Parakalaswami Mutt's claim to the toddy rev
of Kelahalli and Sarangi villages in the Krishnarajapet
taluk, Gowdagere and Kodahalli villages in the Mandya T.
and Doddejoordan Koppalu in the Seringapatam taluk, My
District.

No. 717-19 — Ex. T. 12-01 D. Bangalore 20th June 1

Order thereon. — There are both toddy shops and
groves in the villages referred to above except Sarangi, h
there is only a grove The Sunnad and the Inam Title d
concede the right of the Inamdar.
Concurring with the opinions of the investigating officer and
Excise Commissioner and presuming that the Inamdar
has been enjoying the revenue for 12 years prior to 1892-9
Govt hold that the mutt is entitled to the Excise Revenu
from toddy subject to Rules 2-5-9 and 13 issued in Govt
Proceedings no. 2074-83-R T, 166-92 dy 2nd August 1901.
2. The Assistant Commissioner has in this case
proceeded on the assumption that there is a shop in
Sa d for this assumption the only evidence is t
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27-11-

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Letter no. 4586-25H

Excise Commissioner in Mysore, Submitting the record of
relating to the Sri Parakalaswami Mutt's claim to the toddy fro
of Kallahalli and Sarangi villages in the Krishnarajapa
taluk, Gowdagere and Kodahalli villages in the Mandya Ta
and Doddegowdanakoppalu in the Srirangapatam taluk, M
District.

No. 717-19 — Ex. Jl. 12-01 B. Bangalore 20th June

Order thereon. — There are both toddy shops and
groves in the villages referred to above except Sarangi.
there is only a grove. The Sunnad and the Inam title
concede the item of toddy revenue to the Inamdar.
Concurring with the opinions of the investigating officer an
Excise Commissioner and presuming that the Inamd
has been enjoying the revenue for 12 years prior to 1892-
Govt hold that the mutt is entitled to the Excise Reve
from toddy subject to Rules 2-5-9 and 13 issued in Go
Proceedings no. 2074-83-R. Jl. 166-92 dy 2nd August 1904
2. The Assistant Commissioner has in this ca
proceeded on the assumption that there is a shop in
Sara d for assumption the only evidence to
Stat - of the agai e Exa min
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Ex. L

Ex. 2569.

1-5-0 [illegible]

[illegible]

[illegible]

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Proceedings of the Govt of Mysore

Revenue Department

Read —

Letter no. A586-254 dated 7-11th Feby 1903 from the Excise Commissioner in Mysore, submitting the records of enquiry relating to the Sri Parakalaswami Mutt's claim to the toddy trees of Kalkatte and Sarangi villages in the Krishnarajapet Taluk, Govdagere and Kodahalli villages in the Mandya Taluk and Doddesonvinakoppalu in the Srirangapatam Taluk, Mysore District.

No. 717-19 — dated 12-01 P. Bangalore 20th June 1903

Order thereon. — There are both toddy shops and date groves in the villages referred to above except Sarangi, where there is only a grove. The Sunnad and the Inam title deed conceded the item of toddy revenue to the Inamdar. Concurring with the opinions of the investigating officer and the Excise Commissioner and presuming that the Inamdar has been enjoying the revenue for 12 years prior to 1892-93, Govt hold that the mutt is entitled to the Excise Revenue from toddy subject to Rules 2-5-7 and 13 issued in Govt Proceedings no. 2074-85-R F. 166-92 dated 2nd August 1904.

2. The Assistant Commissioner has in this case proceeded on the assumption that there is a shop in Sarangi and for this assumption the only evidence is the statement of the mutt agent. The Excise Commissioner reports that there is no shop in Sarangi and the Government, while accepting this report, notices with displeasure the perfunctoriness of the assistant Commissioner's (Mr. P. Srinivasa Rao) enquiry ...

3 3

3 The Commissioner is requested to specify the amounts payable to the Inamdars for last years under the rules and to call upon the investigating officers to give this information in future reports.

H. V. Nanjundayya
Secy. to Govt. Gen. & Rev. Depts.

Forwarded to His Holiness Sre Brahmatantra Parakala swamiji, Mysore for information

sd/ x x x
3/8/03 For Secy to Govt.

1902-09

Excise

Dn 20-6-1903

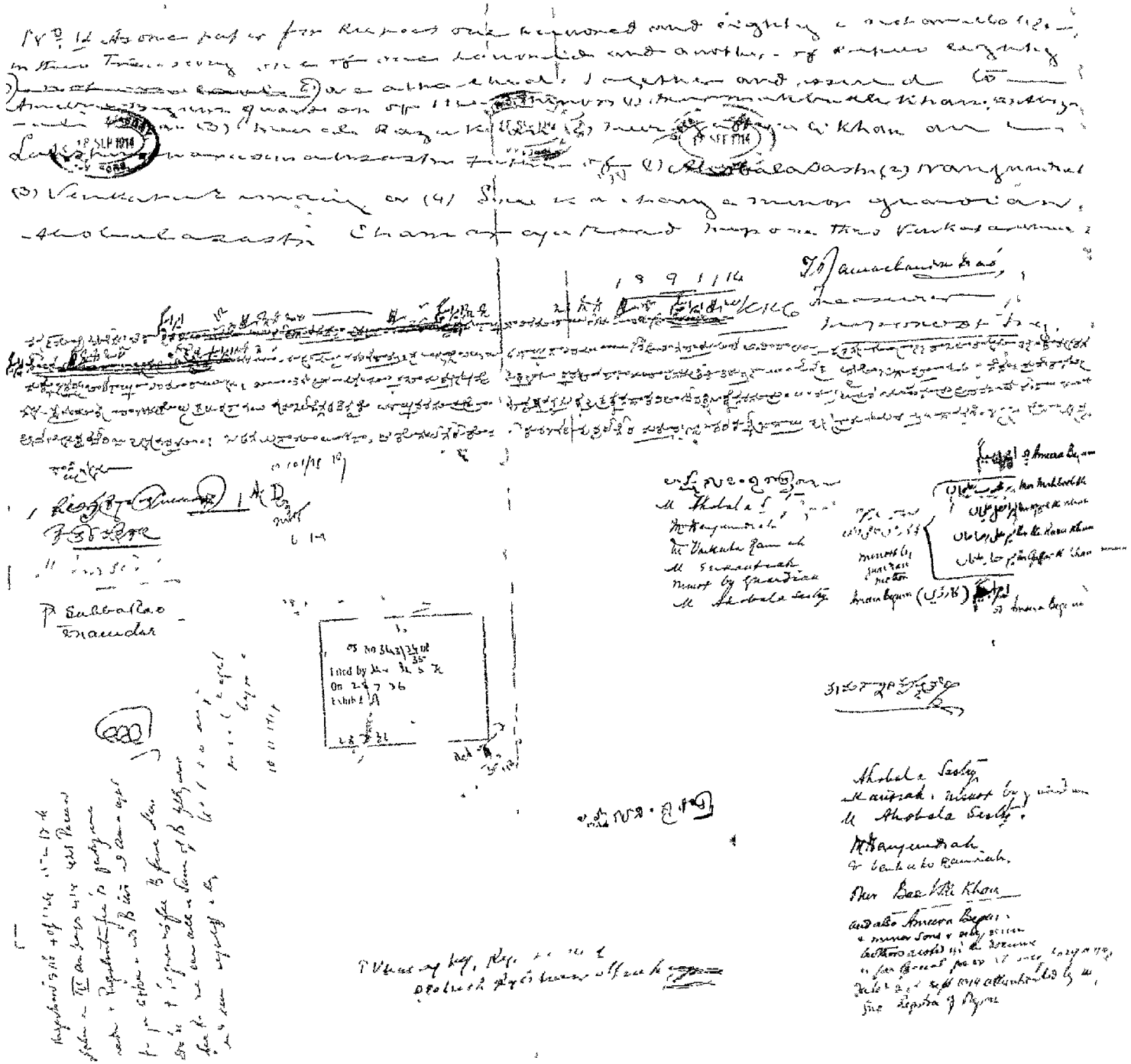
No 717-19
Ex 7 12-01

Passing orders on the claim of the Inamdar of Kallahalli and Sarangi Villages in the Krishnarajapet Taluk, Gowdageri and Kodlapur villages in the Mandya Taluk and Doddagowdanakoppal in the Seringapatam Taluk Mysore District to the toddy revenue of those villages.

SL.NO:24

PETITIONS

1914.1940



TWO RUPEES & HALF

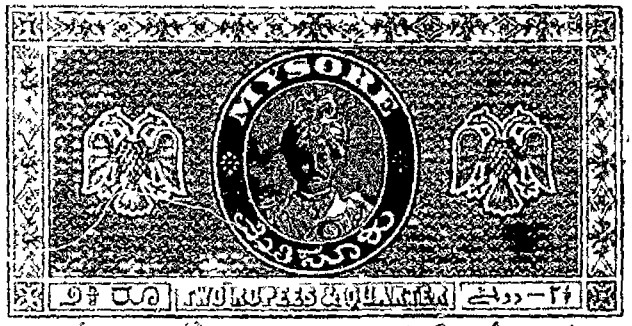
B.P.M Advocate.

Presented in the Office of the Sub-Registrar
of Dharwad 20.2.52 1.PM

Executant Identified by

20.2.52

Registered as No. 3001 in Bk. I. Vol.
553. Pages 133 to 135. the said Release and
duplicate Rel. Released as Eight Rs.
20.2.52


MYSORE

... manner in requested ...
specify the amounts payable to the Inamdar ... last years under the rules and to call upon the investigating officers to give this information in future reports.

H. V. Nanjundayya
Secy to Govt. Gen. & Rev. Depts.

No. 42

Forwarded to Rao Bahadur Sri Brahmanandam Parantala Swamy Inspector for information

3/8/03 Sdy ... for Dy Commr.

1902-09

Excess

Dt 20-6-1903

No 717-19 ... 12-01

Passing orders on the claim of the Inamdar of Kallahalle and Sarangi [illegible] villages in the Krishnarajapett Taluk, Gowdagere and Kodihalli villages in the Nandy a Taluk and Doddagowdanakoppal in the Seringapatam Taluk Mysore District to the toddy revenue of those villages.

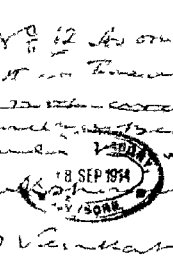
Sl.No:24

Petitions

1914.1940

one only

30/10/14



MYSORE
TWO RUPEES & HALF

[illegible]

[illegible]

Presented in the office of the Sub-Registrar of Bangalore on 20.2.52 at 1 P.M.

[illegible]

mitted by

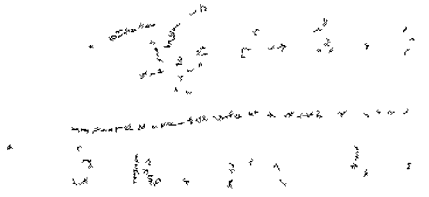
[illegible]

[illegible] identified by [illegible]

20.2.52

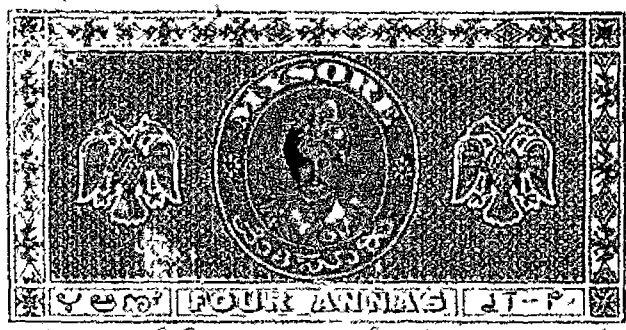
Registered as No. 3001 in Bk. I Vol. 558 Pages 133 to 137 the fee paid Rs. 1 and extra Reg. Fee paid as Eight Rs.

20.2.52



MYSORE

30 JULY 1940
MANDYA



H.R. Shivumalaiah

7.11.00

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ಸಂಖ್ಯೆ: ೨೨೭ ಸಂಖ್ಯೆ.

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TREASURY
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Sanjeeva. Gelli
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Sub-Treasurer

APR 18 1991

BUNDLE

(Sl. No.)

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GOVT. PROCEEDINGS AND G.O's.

1915-1

BUNDLE

(Sl. No.)

25

GOVT. PROCEEDINGS AND.

G.O's.

1915-1937

Proceedings of the Govt. of H. H. the Maharaja of Mysore.

RE :—THE COMPLAINTS MADE BY THE AGENT OF SRI PARAKALASWAMY MATT

AGAINST THE PESHKAR OF

SRI NARAYANASWAMY TEMPLE OF MELKOTE.

G. O. No. 3431 49 Muzrai 1—20—28

Dated the 2nd April 1921.

(FOR PRIVATE USE ONLY.)

PROCEEDINGS OF THE GOVERNMENT
OF
HIS HIGHNESS THE MAHARAJA
OF MYSORE.

—o—

Read—

Correspondence ending with letter No. C. 1921-22 dated 4th November 1920, from the Deputy Commissioner, Mysore District, submitting a report on the several complaints of the Sri Parakala Matt against the Peshkars of the Sri Narayanaswami Temple at Melkote in the matter of certain Mariyadas due to the Matt from the Temple.

(2) Note dated 24th November 1920, by the Muzrai Superintendent, submitting a report on the enquiry personally held by him into the several complaints against the Peshkar

Sha1—40 Enc one file
Order No. Muz I 20—28

Dated Bangalore, the 2nd April 1921

The several complaints against the Peshkar are —

I That the Peshkar Mr. C Raghavendra Rao, had failed to observe the long standing mamool of sending certain honours from the Temple to the Sri Parakalaswami on the commencement of the Chaturmasya Sankalpa on the 1st July 1920

II That, on the night of 1st July 1920, the Peshkar failed to send the Mantara Mariyade due to the local agent of the Matt and that on the Matt Agent refusing to receive the cold Mantara sent to him on the following morning, the Peshkar disposed of it by sale for six pies and held the amount in deposit.

III. That in the Srimukha sent to the Sri Parakalaswami from the Temple, the name of the Swami was first written as "Krishna Brahmatantra Parakalaswami" which is the name of his predecessor and that subsequently the word "Vaageesa" the name of the present Swami was written in red ink, above the word "Krishna" and that the name has been written thus in the document in more places than one as a result to the Swami

IV That on the 30th July 1920 the Peshkar failed to have the seal of the Matt affixed to the Temple servants on the Temple locks, holding that it should be put to the local Matha Mudre

V That on 1st August 1920, the Peshkar appropriated to himself, without authority the Agra mouvade due to the Matt

2 The Government have perused the reports submitted by the Deputy Commissioner and the Muzrai Superintendent who was instructed to hold a personal enquiry into the matter and they now proceed to pass orders on the several points of complaint.

MANNER OF WELCOME OF CHATURMASYA SANKALPA.

Under a Sannad dated 20th August 1803, granted by His late Highness Krishnaraja Wodeyar Bahadur III, Sri Parakalaswami is entitled to the following honours from the Sri Narayana-swami Temple at Melkote on the occasion of his performing the Chaturmasya Sankalpa.

A pair of Dhotras,
Namada Undays,
A Parivatta,
Plantain fruits,
Cocoanuts,
Aggarwat and betel leaves,
Navi stones.

3. These honours have been sent to the Swami since at least 1852, as far as the records show On the present occasion, however, the Peshkar, instead of sending the articles constituting the Mariyade as above, sent a sum of Rs 14—8—8 in cash asking the Matt Agent to buy the articles and present them to the Swami on the occasion of the Chaturmasya Sankalpa.

5. The explanation of the Peshkar is that, as the sum of Rs 14—8—8 was insufficient to purchase all the articles required, he sent the money on the precedents of such cash payments in the years 1910 and 1919 and that in so doing he acted quite *bona fide*.

6 According to the Sannad, however, the honour in question should be shown by sending the articles specified and there is nothing in the Sannad authorising the transmission of the value of the articles in cash.

7 The proofs offered in cash payments on two occasions in the past are not quite convincing.

8. In the circumstances of the present case, the Government are constrained to observe that the Peshkar committed a very grave mistake in sending cash and that the *bona fides* of his action are open to doubt. If the Peshkar had any doubt in the matter, it was his duty to have sought the orders of the higher authorities.

9. It is, however, a matter for satisfaction that this mistake has since been rectified by the honours being sent to the Swami under the orders of Government towards the close of the Chaturmasya Sankalpa on the 27th September 1920 and by his acceptance of the same.

ALANKARA

10 Every day, a quantity of Alankara Nevedya is deliverable to the Matt When the Sri Swami himself is not personally present at Melkote, this Alankara is to be delivered to the Matt's nominee, in this behalf, generally at the Matt itself, but whenever circumstances render it very inconvenient to take the Alankara to the Matt premises, it is permissible to deliver it to the Matt's nominee at the Temple, if the latter should happen to be present there at the time

11 On the day in question the Peshkar asked the Matt Agent present at the Temple to receive the Alankara as it was rainy and the Temple servants did not find it possible to go to the Matt, but the Agent refused to receive it stating that it was contrary to mamool and that he had never received Alankara in the Temple The Peshkar then sent the Alankara to the Matt on the following morning by which time it had become cold The Agent refused to receive it Thereupon the Peshkar sold it for six pies and held the amount in deposit.

12 The explanation of the Peshkar is that as the article was perishable and the Matt authorities would not take it he sold it in accordance with the procedure prescribed in the Land Revenue Rules and Civil Procedure Code.

13 This explanation is not worth anything Government cannot look upon the action of the Peshkar in having sold the Alankara for a paltry sum of six pies as highly reprehensible It is reported that the Peshkar has tendered his apology for his irregular act and that the Deputy Commissioner has communicated the same to the Agent of the Matt with an expression of his own regret that such an incident should have happened. But an apology will not go far to mitigate the culpability of the initial action.

SRIMUKHA.

14 This document is admittedly worded most irregularly. The explanation of the Peshkar is that the Srimukha was not written or composed by

him and that it was sent as usual by the Bokkasi Gumastha Krishnamoorthy. The Gumastha explains that he took an old draft in the office and copied it, that when it was being compared it was found that the name of the present Swami, viz., "Vageesa Brahmatantra Parakala Swami" had not been entered in it and that consequently he made the red ink additions. It is reported that the Gumastha has tendered his apology for this unintentional mistake and that this has been communicated by the Deputy Commissioner to the Matt.

15. The explanations are, however, far from satisfactory. The Peshkar who is in charge of the Temple affairs cannot be allowed to transfer his responsibility to a minor official, even if he did not write or compare the document, it was his duty to have seen that the document was correctly and properly written before he allowed it to issue from the Temple. The incident, though small, yet explains the attitude of the official.

SEAL

16. Every night three different seals are affixed to the locks on the doors of the Temple and they are :—

1 Sirkar Mudre
2 Matt Mudre and
3. Sthala Mudre.

The first is with the Peshkar, the second is with a person on behalf of the Matt and the third with a local resident. Every night, after the worship is over, the doors are locked, a Temple servant stitches a cloth over the locks and the three seales referred to above are pressed against the wax on each of the locks.

17. On 30th July 1920, the usual stitching was done and molten wax was also put on the locks. Tirumalai Srinivasa Iyengar who had the Matt Mudre, was asked to affix his seal but he said it was always been done by the servants of the Temple and that the same practice should be continued but the Temple servants said that the persons who were the custodians of the seals were affixing them formerly, that the Matt Mudre was giving some prasadam to the Masalchi or some Temple servant for putting the seal on, that this had been discontinued and that they therefore refused to do the work of the "Matt Mudre" viz. The custodian of it). The Peshkar decided that the Sthala Mudre and the Matt Mudre should put their own seals and that he could not compel the Temple servants to do this work for them. Both these people went away that night without putting their seal. The Sthala Mudre has been doing it himself subsequently, but since the incident, the Matt Mudre has not been affixing his seal. It is contended by the Matt Agent that this is an invasion on the Matt's privileges and a departure from mamool and that the representative of the Matt who goes to the Temple in a pure state after a bath cannot be expected to touch cloth stitched by a non-Brahmin who does not observe 'Madi'.

18. The Government observe that this is a matter in which the Peshkar should have taken the orders of his superiors, and that pending such orders the old practise which obtained until the Peshkar raised the question should have been continued. After all the duty of pressing the Matt seal by the Matt servant is not so onerous as to require a serious discussion.

AGRA MARYADE.

19. On the day in question, one Tirumale Srinivasa Char, the Agent employed by the Matt to receive Agra Theertham at the Melkote Temple, was absent and in his stead one Lakshmi Narasimha Char appeared as the representative and claimed the honours. The Peshkar says that he asked the latter to bring a Yadi from the local representative of the Matt; that Lakshmi Narasimha Char went away and did not return for a long time, that a large number of devotees were waiting for Theertha and that as this could not be distributed till the Agra maryade had been delivered, he (the Peshkar) himself received the Hara and the betel leaves and areca-nuts due to the Matt, with a view to avoid inconvenience to the guests who were long waiting for the Theertha, and that further he was also told that under similar circumstances his predecessors in office had accepted the Maryade due to the Matt.

20. *Prima Facie* it was very wrong on the part of the Peshkar to have appropriated to himself the honours due to the Matt. No records have been produced to prove the precedents urged by the Peshkar. If the Matt representative did not return in time, the proper course was to have kept by the garland and betel leaves and the areca-nut on a plate and treated these honours as having been delivered to the Matt, a recognised practice obtaining in institutions elsewhere. Instead of doing so, the Peshkar appropriated to himself the honours due to the Matt, his act in this respect is highly reprehensible and cannot in any way be justified.

21. Reviewing the above incidents as a whole, it is clear that a petty official like the Peshkar of this Temple has arrogated to himself a great many powers and responsibilities which one in his position is not expected even to assume. This must be put a stop to at once. It is particularly dangerous in a place like Melkote where there are two strong opposing factions. The Government take this opportunity to clearly lay down that, in all cases of doubt or difficulty, the Peshkar should invariably refer the points at issue to the higher officers and obtain orders and that he must have no discretion whatever given to him, as that will be only placing a dangerous weapon in his hands as the present enquiry shows. The Government feel constrained to remark, again that the local officers have signally failed to realise their responsibility, and have allowed it to be unauthorisedly assumed by a petty official, the Peshkar, uncontrolled by his superior officers.

22. Government also wish to impress upon all their officers, that long established usage based on Sannads granted by His Highness the late Maharaja Krishnaraja Wodeyar, insignificant though it may appear to be at the present time, should yet on no account be departed from by an officer of Government. It is His Highness' Government who should be appealed to whenever the local authorities feel a doubt or debtear in giving effect to the terms of the Sannads. This should be clearly understood by all the Deputy Commissioners, so that such troubles may not arise as frequently as they have done of late, particularly in the management of the affairs of this Temple.

23. The Peshkar deserves exemplary punishment, but as he has since retired from service, Government do not wish to pursue the matter further.

(Sd) A Mrityunjaya Iyer,
For Secretary of Government,
Mazrai Department.

To

The Deputy Commissioner,
Mysore District,
returning Vernacular Records.
The other Deputy Commissioners of Districts.
The Mazrai Superintendent in Mysore.
The Agent of the Sri Parakala Swami Matt Mysore.

COURT FEE TWO RUPEES

COURT FEE ONE RUPEE

Swamiji of Sri Parakalaswami Mati, Mysore.

No.3431-40-Muz.1-20-26, 2nd April 1921.

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF

MYSORE.

GENERAL AND REVENUE DEPARTMENTS.

Read -

Correspondence ending with letter No.C.120-21, dated 4th November 1920, from the Deputy Commissioner, Mysore District, submitting a report on the several complaints of the Sri Parakala Matt against the Peshkar of the Sri Narayanaswamy temple at Melkote in the matter of certain Mariyades due to the Matt from the temple.

(2) Note dated 24th November 1920, by the Vaidi Superintendent, submitting a report on the enquiry personally held by him into the several complaints against the Peshkar.

Order No.3431-40-Muz.1-20-26, dated 2nd April 1921.

The several complaints against the Peshkar are:-

I. That the Peshkar, Mr.C.Raghavendra Rao, has failed to observe the long standing mamool of sending certain honors from the temple to the Sri Parakalaswami on the commencement of the Chaturmasya Sankalpa on the 1st July 1920.

II. That on the night of 1st July 1920, the Peshkar failed to send the Alankara Mariyede due to the local Agent of the Matt and that on the Matt Agent refusing to receive the cold Alankara sent to him on the following morning, the Peshkar disposed of it by sale for 6 pies and held the amount in deposit.

III. That in the Srimukha sent to the Sri Parakalaswami from the temple, the name of the Swami was first written as "Krishna Brahmathantra Parakalaswami" which is the name of his predecessor and that subsequently the word "Yogeesa" the name of the present

present Swami was written in red ink, above the word "Krishna" and that the name has been written thus in the document in more places than one by an insult to the Swami.

IV That on 30th July 1930, the Peshkar failed to have the seal of the Matt affixed by the temple servants on the temple locks, holding that it should be put by the local Matha Mukte.

V That on 1st August 1930, the Peshkar appropriated to himself, without authority the Agramaryade due to the Matt.

2. The Government have perused the reports submitted by the Deputy Commissioner and the Mysore Superintendent, who was instructed to hold a personal enquiry into the matter, and they now proceed to pass orders on the several points of complaint:-

I. MARYADE ON ACCOUNT OF CHATURMASYA SANKALPA.

3. Under a Sanad dated 20th August 1830, granted by His Late Highness Krishnaraja Wodeyar Bahadur II., Sri Parakalaswami is entitled to the following honours from the Sri Narayanaswami temple at Melkote on the occasion of his performing the Chaturmasya Sankalpa:-

A pair of Bhutas
Nanada Deepa
A Parivatta
Plaint in fruits.
Tocamants
Arecanut and betel leaves.
Kavi stones.

4. Those honours have been sent to the Swami since at least 1880, so far as the records show. On the present occasion, however, the Peshkar instead of sending the articles constituting the Maryade as

as above, sent a sum of Rs.14-8-0 in cash asking the Vakil Agent to buy the articles and present them to the Swami on the occasion of the Chaturmasya Sankalpa.

5. The explanation of the Peshkar is that as the sum of Rs14-8-0 was insufficient to purchase all the articles required, he sent the money on the precedents of such cash payments in the years 1910 and 1919 and that in so doing he acted quite bona fide.

6. According to the Sanad, however, the honour in question should be shown by sending the articles specified and there is nothing in the Sanad authorising the translation of the value of the articles in cash.

7. The proofs offered of such payments on two occasions in the past are not quite convincing.

8. In the circumstances of the present case, the Government are constrained to observe that the Peshkar committed a very grave mistake in sending cash and that the bona fides of his action are open to doubt. If the Peshkar had any doubt in the matter it was his duty to have sought the orders of the higher authorities.

9. It is, however, a matter of satisfaction that this mistake has since been rectified by the honours being sent to the Swami under the orders of Government, towards the close of the Chaturmasya Sankalpa on 28th September 1920, and by the acceptance of the same.

II Alankara.

10. Every day, a quantity of Alankara Nivedya is daily made to the Deity. When the Sri Swami himself cannot personally present at Pooja, the Alankara is to be delivered to the Vakil's servants in this behalf, generally at the Vakil itself; but whenever circumstances render it very inconvenient to take the Alankara to the Vakil premises,

it is permissible to deliver it to the Katt's nominee at the temple, if the latter should happen to be present there at the time.

11. On the day in question, the Peshkar asked the Katt Agent present at the temple to receive the Alankara, as it was rainy and the temple servants did not find it possible to go to the Katt; but the Agent refused to receive it stating that it was contrary to memool and that he had never received Alankara in the temple. The Peshkar then sent the Alankara to the Katt on the following morning by which time it had become cold. The Agent refused to receive it. Thereupon the Peshkar sold it for 6 pies and held the amount in deposit.

12. The explanation of the Peshkar is that as the article was perishable and the Katt authorities would not take it, he sold it in accordance with the procedure prescribed in the Land Revenue Rules and Civil Procedure Code.

13. This explanation is not worth anything. Government cannot but look upon the action of the Peshkar in having sold the Alankara for a paltry sum of six pies as highly reprehensible. It is reported that the Peshkar has tendered his apology for his irregular act and that the Deputy Commissioner has communicated the same to the Agent of the Katt with an expression of his own regret that such an incident should have happened. But an apology will not go far to mitigate the culpability of the criminal action.

III Srimukha.

14. This document is admittedly worded most irregularly. The explanation of the Peshkar is that the Srimukha was not written or composed by him and that it was sent as usual by the Pokkasa Gurusthi Vishwamurti. The gumasta explains that he took an old draft in the office and copied it, that when it was being compared it was found that the name of

of the present Sworn, viz., "Vrgeen Prabhathantra Parekala-swamiji" had not been entered in it and that consequently he made the red ink additions. It is reported that the Pujaris has tendered his apology for this unintentional mistake and that this has been communicated by the Devaswom Commissioner to the Kutti.

15. The explanations are, however, far from satisfactory. The Peshkar who is in charge of the temple affairs cannot be allowed to transfer his responsibility to a minor official, even if he did not write or compare the document, it was his duty to have seen that the document was corrected and properly written before he allowed it to issue from the temple. The incident, I must recall, yet explains the attitude of this official.

IV Seal.

16. Every night three different seals or affixed to the locks on the doors of the temple and they are:-

(1) Sirkar Mudra,

(2) Kutti Mudra, and

(3) Setwale Mudra.

The first is with the Peshkar, the second is with a person on behalf of the Kutti and the third with a local resident. Every night after the worship is over, the doors are locked, a temple servant stitches a cloth over the locks and the three seals referred to above are pressed against the wax on each of the locks.

17. On the fatal night, the actual circumstances [illegible] Kutti was also not given the keys. Virtually [illegible] Iyengar [illegible] to have the Kutti Mudra, was asked to affix his seal but a seal in [illegible] was brought by the servants of the temple which [illegible] by Iyengar, it

but the temple servants urged that the persons who were the custodians of the seals were affixing them formerly, that the Matt Mudre was giving some pressadam to the mandapi or some temple servant for putting the seal on, that this had been discontinued and that they therefore refused to do the work of the "Matt Mudre" (i.e., the custodian of it). The Peshkar decided that the Othala Mudre and the Matt Mudre should put their own seals and that he could not compel the temple servants to do this work for them. Both these people went away that night without putting their seals. The Othala Mudre has been doing it himself subsequently; but since this incident the Matt Mudre has not been affixing his seal. It is contended by the Matt agent that this is an invasion on the Matt's privileges and a departure from mamool and that the representative of the Matt who goes to the temple in a pure state after a bath cannot be expected to touch cloth stitched by a non-Brahmin who does not observe "Madi".

18. The Government observe that this is a matter in which the Peshkar should have taken the orders of his superiors; and pending such orders, the old practice which obtained until the Peshkar seized the question should have been continued. After all, the duty of pressing the Matt seal by the Matt servant is not so onerous as to require a serious discussion.

V Agra Tirtha.

19. On the day in question, one Tirumale Srinivasachar, the agent employed by the Matt to receive Agra Tirtha at the Vaikunta Temple was present and in his stead one Janaki Narasimhachar appeared as the representative and claimed the honours. The Peshkar says that he asked the latter to bring a Madi from the local representative of the Matt; that Janaki Narasimhachar went away and did not return for a long time.

time, that a large number of devotees were waiting for Tirtha and that as this could not be distributed till the Agra Maryade had been delivered, he (the Peshkar) himself received the Hara and the betel leaves and areca nuts with a view to avoid inconvenience to the Ghoshti who were due to the Tirtha; and that further he was also told that under similar circumstances his predecessors in office had accepted the Mariyade due to the Matt.

20. Prima Facie.- It was very wrong on the part of the Peshkar to have appropriated to himself the honours due to the Matt. No records have been produced to prove the precedents urged by the Peshkar. If the Matt representatives did not return in time, the proper course was to have sent by the garland and betel leaves and the areca nut on a plate and treated these honours as having been delivered to them. This is a recognized practice obtaining in institutions elsewhere. Instead of doing so, the Peshkar appropriated to himself the honours due to the Matt. His act in this respect is highly reprehensible and cannot in any way be justified.

21. Reviewing the above incidents as a whole, it is clear, that a petty official like the Peshkar of this temple has arrogated to himself a great many powers and responsibilities which, as in his position is not expected even to assume. This must be put a stop to at once; it is particularly dangerous in a place like Vellore where there are two strong opposing factions. The Government take this opportunity to clearly lay down that in all cases of doubt or difficulty, the Peshkar should invariably refer the points at issue to the higher officers and obtain orders and that he must have no discretion whatever given to him, so that will be only placing a deterrence weapon as it is under as the present enquiry shows. The Government feel convinced in trying

remark again that the local officers have already failed to realise their responsibility, and have allowed it to be unauthorisedly assured by a petty official, the Peshkar, uncontrolled by the superior officers.

3rd. Government also wish to impress upon all their officers, that long established custom based on decrees granted by His Highness the late Maharaja Krishnavarma Tampuran, insignificant though it may appear to be at the present time, should yet on no account be departed from by any officer of Government. It is His Highness' Government, who should be appealed to wherever the local authorities feel a doubt or delicacy in giving effect to the terms of the Decrees. This should be clearly understood by all the Deputy Commissioners so that such troubles may not arise as frequently as they have done of late, particularly in the matter of the affairs of this temple.

4th. The Peshkar deserves exemplary punishment, but as he has since retired from service, Government do not wish to pursue the matter further.

(Sd.) T.K. RAMAVARMA IYER,
Secretary to Government,
General Department.

FOR GENERAL SECRETARY TO GOVERNMENT

Date of application, 19th February 1947
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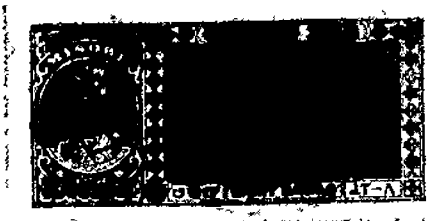
Date delivered 5th April 1947

Ex. XXIII



XXIV

D. C. 7/3/45

Office of the Deputy Commissioner
Mysore District.

No R H 907/29

Dated, Mysore, 14th September 1930

Reference: yadi nos a c 295/29-30 dated 13-11-1930 and 28-7-1930 from the Honorary Superintendent, Sri Prasannaswamy Mutt, Mysore bringing to notice that on 16-1-1923 the Mamool ~~[illegible]~~ marriage of Male and Parivalta to the representative of the Mutt was not observed after the Nivedana of "ಅಳಿಯ" during the Seva of Thondanur Nambigal in the Sri Narayanaswamy Temple at Melkote.

(2) Correspondence ending with Head Assistant's Sub Division officer's memo No. P 199/37-8 dated 23-5-1930 submitting the Connected records of enquiry made by the Sub Division officer.

The Mutt Gumasta says that the marriage in question was being shown to him

prior to 1928 also. The Archak and others deny this fact. The Shah. Anal Diary has not recorded anything about this Mariyada, and much weight cannot be adduced to this record as it is not being written by any responsible official. The previous Sub Division officer has reported that the complaint was more the off spring of the faction prevailing between the two sects at Melkote, than one based on right and did not seem to deserve further notice.

A3 (2) Whatever the practice during the previous years might have been, the priority of honors to the Sri Parakalaswamy mutt is regulated as per Nirup of 8 30, both during Sittai and Sevarthakatle Sevas in the Melkote temples under the authority of this Nirup, it is accordingly ordered that the mariyadas under question should be shown to the Sri Parakalaswamy mutt.

(Sd.) K. V. Anandatanman
Deputy Commissioner
11-9-30

Authenticated on 22.6.33

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Tirumalasimha Iyengar.
22.6.33
Manager Head Mundshi
Deputy Commissioner's Office
Mysore

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BANGALORE INSTITUTE

Ex) XXIV (a)
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7/3/45

In the Court of the Munsiff Commissioner
in Mysore Bangalore

Appeal No 17
31-32

Appellant Sajjekath Seeta Iyengar, Shankar,
Melkote

vs

Respondent Sri Parakalaswami Mutt

Received 13-5-32
Regd. No. 89/32

Subject Appeal against the order of the Deputy Commissioner Mysore District directing that the Parwanna and Shale Honours should be shown first to the Sri Parakala Mutt during "Allam Thalam" Seva in the Melkote Temple

Facts of the case On 22-1-1932, the Agent of Sri Parakala Mutt petitioned the Sub Division officer complaining that the Manigar Nanjunda during 'Allam Thallam Seva' due to the Mutt before Ankurpanam is Thanduvar Kainkaryar was withheld on 16-1-1928 and that the Pushkar acted highhandedly without consulting his subordinate officers The explanation of the Pushkar was called for who stated that he acted himself after consulting the temple servants and the Sha Amal dasaru on the question of precedence The Sub Division officer on 2-12-1928 reported that the complaint arose out of the offshoots of party feelings which are based on rights and did not disturb

further notice. The papers were ordered to be filed by the Deputy Commissioner on 17-12-1929. On subsequent representations of the Mutt, the records were recalled by the Deputy Commissioner who passed orders on 19-9-1930 to the effect that much weight cannot be attached to the Shastrigal evidence as they were not written by any responsible officials, that the priority of honours to the Sri Parakala Mutt is regulated by the Nirup of 1830, both during Seeviar and Sevarthakala Seevas in the Melkote temple and that under the authority of the Nirup the Mangalias should be shown first to the Sri Parakala Mutt. The appellant contends that the Mutt is entitled to Precedence only during Arkappadu to ordinary Sevarthagal and not during Arabappadu to Thondanur Kumbiyar. The Deputy commissioner reports that the Mutt is being shown Precedence on both the occasions pursuant to his order of 19-9-1930. The case was finally heard on 21-7-1934 when the appellant in person and the respondent by counsel were heard.

Order No Appeal 12/3132 dated August 1934.

I agree with the Deputy Commissioner that the Mutt is entitled to the Mangalas in question, even if it is not specifically provided for in the Nirupa in respect of this particular Seva (Thirumanjanam Seva). The grant of the honour to the Mutt on other similar occasions and the nature

D2

entire issue of the Group Support the claim
made on behalf of the Matter.

The appeal is therefore dismissed.

(Sd) N. Madhava Rao
Mining Commissioner

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on 3.4.64

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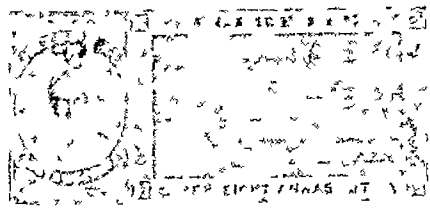
Manager
Mines Commr's Office



who was acting as the agent of the Parakala Mutha passed an objection that for every Rs: 1 Kadaikasu, two should be given to the Mutha, and that the Committee did not agree to the mode of distribution and said man two for every two hundred should be given as per practice in vogue. As a result of this objection many devotees went away without Prasadam and the Sabha authorities thereupon requested the Rokkar to settle the takarar and arrange for the conduct of the Seva.

An enquiry was started by the Rokkar and on the records submitted to the Deputy Amildar [illegible] it was ordered that according to the terms of the Sanad of 20th August 1830 the Mutha should be given two for every hundred panyaarams offered as Naivedya Subsequently the agent of the Mutha petitioned the Sub-Amin of the Complaining against the order of the Deputy Amildar, that the Mutha was deprived of its Share of Vazamandie and Swamya The Sub Amin on submitting the records to the Deputy Commissioner for orders opined that he had no reason to differ from the findings arrived at by the Deputy A. .. and that the practice in Vogue might be Continued on the ground that no good Case was made out for any change.

Thereupon the Deputy Commissioner (Mr P. F Bowring) got a copy of the Sanad on 20-8-1830

from the Matha upon the terms of which the claim was formerly had & translated and interpreted by Dr. R. Shama Sastry and ordered on 29th April 1922 that, in accordance with the terms of the Sanad, for every 1½ Seers to 50 Seers of rice used in preparing Vadey, Pongal and other Naivedyams for Naivedya, the Matha should be given for "Upayanaike" one Vadey, 3 Padies of Pongal and one Panyaram and towards "Swamya" Puja to archaka-Kaike, and that if the quantity used for Naivedyam should exceed then a proportionate increase should be given to the Matha, the unit of the quantities of increase used for the Naivedyams being taken to be a Seer and half & Sapeers

As there were some practical difficulties in giving effect to the above order in as much as the exact number of Panyarams to be delivered to the Matha for "Swamya" depended on the number of Panyarams given to the archak who is paid to receive a fixed quantity called the Contain as "Perumal Kaike" and Something in addition of the Contain as "Kaike-Vennyega". Accordingly, when once the quantity given to the Archak in lieu of the Contain, so it was otherwise called as Archak-Kaike, was offered to the Matha Gumasta bearing for purposes of calculation the quantity or number given

behind the curtain as it was said to be 'Devanda Kaiyil' or Deity's share' which the archak here was entitled to receive in virtue of his doing the puja of the deity whose share this is, he refused to receive it and demanded that he should be given twice what was given to the archak brethren in front of or behind the curtain. Definite instructions having been sought again, the Deputy Commissioner ordered on 20.10.1922 that the Kotha should be given for every 1½ Seers to 20 Seers of rice, one Cake for yajamanike, 8 Padis of Pongal and one Pongaram, and for 'Swamya' twice what is given ~~for every~~ to the archak brethren behind or in front of the curtain and that a proportionate increase should be given for increase of rice upto 100 Seers or over

Against this order the petitioners appealed to this office for the following among other reasons.

(i) That the Petitioners (now appellants) were not given opportunities to explain their case.

(ii) That the yajamanike vested in the Sri Parakala Swami Matha by a Sannad of 1819 was withdrawn by a subsequent Sannad of 1927

(iii) That the Matha was entitled to twice the Kotte quantity, i.e., the quantity given to the archak in front of the Screen; and

(iv) That the above rate of distribution did not apply to Sevartharthi performed by private individuals

The agent of the Matha and the appellants by their Counsel Mr. N. T. Sopadeungan were heard on 7th august 1923, and as the material before the Court was not sufficient for a final disposal of the case, it was remanded to the Deputy Commissioner for taking such additional evidence as may be forthcoming and for recording definite findings on the following points

(I) Whether the Mirasi of 20th August 1923 has been correctly translated and interpreted and how the words "Whether he has a share of the produce" came to be introduced in the second part by the Deputy Commissioner and where the equivalent is found in the Mirasi,

(II) Whether the terms of the Mirasi apply to Swami Malai and Swamina Malai or confined only to the former,

(III) If confined to Swami Malai alone whether the Matha has in contemplation enjoyment of its share of nivendiyam on account of Swamimalai also uninterruptedly, since 1830 or any other subsequent period so to give it a prescriptive right which could be enforced now, and

(IV) What is the practice in respect of other matters in other Vishnu temples in the State and more particularly in the Palace Mayoor Sambandhams.

The Deputy Commissioner finds stating that opportunities were given to the appellants and the respondents to bring their proofs, that came to the conclusion:

(1) That the Mirasi has been correctly interpreted

by Dr. R. Shama Sastry who is an accepted authority for interpreting old literature, the exact equivalent to the remark "whether behind or in front of the Curtain" not being found in the Nirup,

(ii) That the terms of the Nirup are not confined to Sircar-Kattle only; but by the natural meaning of the words in the Nirup they must apply to all Sevas both Sircar and Swantha ones;

(iii) That in view of the findings on (ii) the acquisition of a prescriptive right does not arise. and

(iv) That the practice obtaining in regard to the distribution of Mariyadas in the Sri Prakala Swami matha in the other Mohanal temples is different and varying and that the Nirup of 1820 is applicable to the Malkote temple only as can be seen from its title.

As regard the genuineness of the Nirup which is contested by the appellants, the Deputy commissioner has come to the conclusion that the said genuine document as the appellants have not [illegible] the rights of the Matha. The distribution of Mariyadas and even during the enquiry [illegible] in 1920 which led to the issue of Govt order No 8431-40 Rev I-20-23 Dt 2-4-1921 then contention was only with reference to the quantity to be given to the Matha and that the form of every Nirup depends upon the [illegible] who drafted it —

Notice were issued to both the parties

posting the case to 22nd August 1930. The Respondents was present with the counsel Mr. K.T. Bhasyam Iyengar The appellants ~~Stated~~ Stated that they have already produced their dakhalas and also a written statement and that the case may be proceeded with

Order 6/10th September 1930

As regards the genuineness or otherwise of the Nirup, it is late in the day to get up this plea as in various other documents the Nirup has been cited and orders have been passed The Deputy Commissioner whom the matter was again referred has come to the conclusion that it is genuine I am not prepared to disagree with the finding

The next question is whether the rights granted to the Nirup by the Deputy Commissioner had the generality it ought to have that given to the Archak "both in front and behind the curtain" can be justified by the terms of the Nirup. The Deputy Commissioner has held that there are no restrictions justifying the exclusion of the 1st brother as was done by Mr Bowring

As regards the conduct, first of all the

Commissioner (Mr Ramaswamy) holds that this rule is applicable to both Swachh-Kut. and Jagmo. Nivedyams

So, the whole case resolves itself into following -

(i) As no special custom has been made out in regard to the Nivedyam, the terms of the Nivedyam should be followed

(ii) As regards the interpolation of the Nivedyam, Mr Ramaraj has offered that since what is Archak gets portion in front or behind the curtain should be given to the Katha Gumastha

It is seen from the replies received from the Palace Kuppam Sokkhis office as regards the practice in the temple under palace control that what the archak gets before the curtain is not in the capacity as archak but it is what is known as "as" Devamsam on the Dakshina portion. The Archak is there not because of his office as archak but as a representative of the deity. What is due to him as archak, i.e., a functionary in the temple he gets in front of the temple curtain. This is also how Kottia came the Katha on account of his unique position, has to get these what the curtain gets. So, the Nivedyam discussion in the present instant altogether in accordance with the practice obtaining in the other temple in the state

As for the ... of it like the pilla ...

there should be a check put on the curtain at Sringeri. There can be no objection. His Holiness's order on that point is confirmed.

As regards what is given under the curtain a further enquiry may be made as to whether the practice in Mysore referred to above is the recognised manner in respect of all temples and if so, on what grounds the Matha claims exemption from the well recognised practice.

Sd. P. G D'Souza
Muzrai Commissioner

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Hiranasimha Iyengar
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Manager.
Muzrai Commissioner's Office

Hiranasimha Iyengar
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Manager
Muzrai commissioner's
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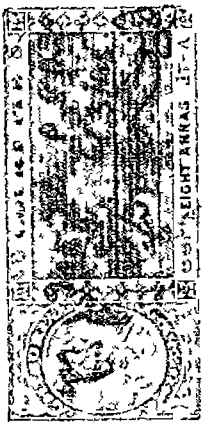

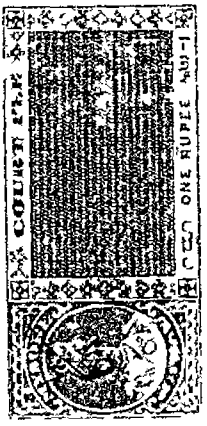

In the Court of the Assistant Commissioner
Ex) XXVI
Kovilpatti in Tamil Nadu
&c
7/3/45 Appeal No 13 of 1933-34

Appellants —

Selva Narrienger
Swarajam Sampathammal
and others

Respondents —

The Honourable
Superintendent of
the Arulmigu Kumaraka Kottai

Subject

Payment of Rice to Devendrathe Vengayya to
the Vimanda of the Sri Swamiyamman in the Sri
Narayanaswamy Temple at Kilaiyur

Facts of the case

The gist of the Court was fully and fairly set out in
order of this Court in Appeal No 10 of 1932 made by
parties involved, the Sole, Viz, the Agent Manager
of the Group of Mills to applicable, of the pre-sent
of the Group of Sevens & Swarnakamala Estates, the
claim of the Mills for option, Since what to which
gets extent the Customers as Swarnakamala are
Recalls Support, in the Reform Estates of the Mill,
found pronouncing Rice, the payment of Rice to
Pancayatdars &c, what the Agent gets under
the Custom, was referred to the Deputy Commissioner
for further enquiry

For reasons explained in the order dated
9th August 1933, the Deputy Commissioner then
held that "Paramar" is also a Kottai and that

the Matha was for terms of the Sannad, i.e., about to get twice the quantity of Devarnisa and that the privilege is only in regard to the Sri Cheluvaraya Swamy Temple in Melkote. On a previous petition presented by the Matha on 10th October 1933, the Deputy Commissioner in his subsequent order dated 12th October 1933, modified his original order and directed that the Sannad gives this privilege to the Matha in regard to the Sri Narayanaswami and other temples at Melkote.

It is against these orders that the petitioners have appealed to this Court.

The chief grounds of appeal among others are,—

That the Deputy Commissioner admitted in evidence unauthenticated copies of certain Sannads produced by the Sri Prakala Matha whereas authenticated copies of certain documents produced by them were refused unless the originals thereof were produced.

That the translation rendered by Dr. Shama Sastry is not correct as the decision should not therefore be based upon the translation but it should be on the workings of the original document itself.

That the extension of the order to Temples other than Sri Narayanaswamy and Cheluvarayaswamy is erroneous.

(IV) That the order passed by the Deputy Commissioner is so much beyond the terms of reference made by the Mysore Government in the remand order and that it is nowhere said in the Sannads that the Matha should have the quantity of Devarnisa

(V) That the statements of witnesses examined on behalf of the Matha are not reliable as most of them are mahajanams and desciples of the Matha and as some of them have undergone punishments previously; and,

(VI) That the Second amending order by the Deputy Commissioner was exparte.

The Case was heard on 27th November 1934, when the appellants were present in person and the respondent was represented by Mr. K. T. Bhashyam Iyengar, Advocate.

Order. dated 28th November 1934

The point at issue was argued at great length and, in the absence of a ritual ceremony in the form, has to be decided in accordance with the general ritual which is one of according to the Respondent Matha's annual procession at Melkote. The clause of the Sanskrit sanad, in the ceremonies another and distinction between what takes place behind the curtain and in front of it. The two stages must, therefore be deemed to be parts of a continuous progress. If the Matha is entitled by way of Swamya to have the sanskrit shloka, it does not seem to matter whether the latter is distributed in two stages or in one. I am not convinced by the argument that the arabic plays two different roles and that the foreground which the pleaders on both of the

Courtesy alone should be [illegible] to Conciliation
[illegible] matter like this question. The practice observed
[illegible] other Vaishnava temples with reference to the
Mathas (which is not favourable to its present
claims) or that observed on other occasions
also relevant issue (on which the Deputy
Commissioner has relied) can furnish a safe
analogy. But looking to the Nirupa itself and
its obvious, unexpressed intentions, I find no
impropriety in supporting the Deputy Commissioner's
decision that the Matha should get twice
as much as the archak gets during the whole
of the ceremony.

The Deputy Commissioner's second order
to the effect that this principle should be observed
not only in Sri Cheluvarayaswami temple, but
also in other institutions of the kind mentioned
in the Nirupa is not of much consequence, if
as the appellants contend, no occasions can arise
for its practicable application

I therefore dismiss the appeal.

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(Sd.) N. Madhava Rau
Mysore Commissioner.

Appellate O.S. No. 5
6th March 1945
Krishnaswamy
6.3.45 Despatch
Manager
Mys. Law Reports

B.O.
Krishnaswamy Despatch
22.2.45
Manager
Mysore Commissioner's Office

Ex) XXVII

S.A. 411/35

S/4/36
De 53/31

S.A. Appeal No.14 of 1934-35.

Appellants. Respondent.

1. Mr. Rainerysa Alva
Varnies, Jr.
2. Mr. Arogyasamy Nagath-
Kumaranari.

Mr. Nirkalf, Advocate.
Myore.

Subject.

Appeal against the refusal of the District Munsif of Kalakkadu to grant an injunction restraining the defendants from obstructing the plaintiffs in the performance of their hereditary duties in the temple of Sri Vaigundanathaswami at Tirukkurungudi.

The above appeal coming on for hearing on the 7th January 1936, the Appellants' Vakil Mr. V.V. Varadachariar, B.A., B.L. of Virudhunagar, and the Respondent's Vakil Mr. Nirkalf, Advocate, Myore, having been duly heard, and the case having stood over for consideration till this day, the Court delivered the following

Order.

The main contention in the appeal is that the plaintiffs as the proper archakas of the temple are entitled to perform the Abhishekam of the Utsava Vigraha of Vishnu during the Vaikasi Vishakam festival and that the defendants should be restrained from obstructing them in the performance of their duties. The Subordinate Judge who tried the suit dismissed it on the ground that the plaintiffs had failed to prove that they had been in possession of the right to perform the Abhishekam to the Utsava Vigraha. On appeal the District Munsif reversed the decree of the Subordinate Judge and decreed the suit holding that the plaintiffs had established their right to perform the Abhishekam to the Utsava Vigraha. The learned Counsel for the respondents has argued before us that the District Munsif was wrong in holding that the plaintiffs had established their right to perform the Abhishekam to the Utsava Vigraha. The learned Counsel for the appellants has argued that the District Munsif was right in his decision and that the Subordinate Judge was wrong in dismissing the suit. The learned Counsel for the respondents has argued that the Subordinate Judge was right in his decision and that the District Munsif was wrong in reversing the decree of the Subordinate Judge. The learned Counsel for the appellants has argued that the District Munsif was right in his decision and that the Subordinate Judge was wrong in dismissing the suit. The learned Counsel for the respondents has argued that the Subordinate Judge was right in his decision and that the District Munsif was wrong in reversing the decree of the Subordinate Judge.

Ex.

grees with the views expressed by the Deputy Commissioner and the Agricultural Commissioner and dismiss the appeal.

Memo No. 1344/Rev 322-34-6

Dated, Bangalore, 26th March 1936.

Copy of the above is forwarded Mr.K.T.Bhashyam Iyengar, B.A. B.L., Advocate for the respondent.

By order,

For General Secretary to Government.

Ex XIA

Ex XIII

Government of His Highness the Maharaja of Mysore.
General and Revenue Secretariat,

No 111 Lis 117-36-6 Dated, Bangalore, the 29th July 1937.

ORDER.

To

Messrs. Kaikkarvar Salva Mudaliyar and Dharmaraja Sampathkutiarachar Melkote, Seringapatam Taluk.

With reference to their petition dated the 23rd June 1936, praying for a review of orders passed on Mutual appeal No 14/34-35 in the matter of payment of twice the Devatta Katte Virivoga etc. to the guruala of Sri Parakala-swami. Mutt in the temple of Sri Narayanaswami at Melkote, Messrs Kaikkarvar Salva Mudaliyar and Dharmaraja Sampathkutiarachar are informed that Government see no reason to review the question and that their review petition is rejected

By Order,

Sd/- M.V. Venkatramana Iyer,

Ag. Under Secretary to Government.

"COPY"

Government of His Highness the Maharaja of Mysore.

Ex: XXI

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. 531-46—Muz. 69-09-4, dated 19th August 1915

Agra Tirtha and other Honors

Passes orders on the claims of the Sri Parakala Matha to — in certain Vishnu temples in the State.

MPH—27-8-15—350

No. 531-46—Muz. 69-09-4. dated 19th August 1915.

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE.

GENERAL AND REVENUE DEPARTMENTS

Read—

Government Proceedings No. C. 42-5, dated 15th March 1895, passing orders on the claims of the Sri Parakala Matha to Agra Tirtha and other honours in certain Vishnu temples in the State.

2. Memorial, dated 11th June 1895, from the Agent of the Sri Parakala Matha, praying for a review of the above orders.

3. Memorial Registered No. 20—372, dated 6th October 1902, from the same, praying for early disposal of his review memorial.

4. Government Proceedings No. 1857-60—Muz. F. 67-03, dated 14th March 1903, appointing a Special Committee to thoroughly examine all available evidence and submit definite proposals as to what should be done in the matter.

5. Government Proceedings No. E-I, dated 17th October 1904, ordering certain alterations in the personnel of the Committee.

6. Government Proceedings No. 553-7—Muz. F 78-08-5, dated 8th January 1909 ordering certain further alterations in the personnel of the Committee.

7. Petition Registered No 2971, dated 18th January 1908, from A Anandalwar and other disciples of the Sri Yatiraja Matha at Melkote, urging that Agra Maryades in the Sri Narayanaswami temple at Melkote should be shown to the Yatirajaswami in preference to the Sri Parakala Matt's gumasta.

8. Government Proceedings No. 5823-6, dated 29th June 1908, referring the above petition to the Special Committee for consideration along with the other cases before it.

9. Memorial Registered No. 134—91, dated 13th July 1909, from Embar Krishnamachariya to His Highness the Maharaja urging his claim to Agra Tirtha in the temple at Malur in preference to the members of the Anandam Pillai family.

10. Government Proceedings No. 701—Muz. F 69-09-2, dated 6th September 1909, referring the memorial to the Special Committee for investigation, and

11. Letter No. A, dated 31st March 1910, from the Special Committee, submitting a report on the matters referred to it for investigation.

No. 531-46 - Muz. 69-09-4, dated 19th August 1915.

Under a Nirup purporting to have been issued by His Highness the late Sri Krishnaraja Wadeyar Bahadur, III, on Monday the 13th day of Vaisakha Bahula of Prajotpatti corresponding to 20th May 1811, the Sri Parakala Matha claims Agra Tirtha to its gumasta in all Vishnu temples in the State in preference to all other devotees, be they Mathadipatties or others.

2. This right in the marginally noted temples having been disputed by the local Acharyapurushas, the matter came up before Government, who in the first of the orders read above held that the Nirups produced by the Acharyapurushas were genuine, that the Nirup of 1811 relied upon by the Matha could only be enforced in those particular Vishnu temples where it had been enforced without interruption and without question during a period sufficient to give the Matha or its representatives a prescriptive right to the privileges in question and not where such enjoyment was wanting and that the Nirup itself had been modified by another issued in 1819. They accordingly decided all the cases unfavourably to the Matha.

1 Sri Appraneyaswami temple at Malur.
2 Sri Ramadevaru temple at Kadaba and the temple at Sampige in the Gubbi Taluk
3 Sri Lakshminarasimhaswami temple at B. Hattur
4 Sri Venkataramanaswami temple at Malekal-Tirupati and Sri Kesavaswami temple at Bangalore

3. The Matha in a lengthy memorial presented by its agent, dated 11th June 1895, has prayed for a review of this order so far as it relates to the Malur, Kadaba

and Malkal-Tirupati cases. It is urged that this Government Order is based upon an inadequate enquiry, and that the Matha was not given an opportunity to place before Government all the facts relating to the cases and the evidence in its favour. It is further urged that the sannads produced by the Acharyapurushas in the Malur and Kadaba cases are not genuine and that it is contrary to Sastras to give Agra Tirtha to a Smartha in Vishnu temples.

4. The Matha having repeatedly pressed its prayer for a review, the Government with a view to arrive at a satisfactory settlement of this long standing complaint appointed a Committee (i) to take all the evidence in the case fully, (ii) to find as a matter of fact, after hearing the parties concerned, what are the genuine orders which have issued from time to time and the actual practice which has been in vogue, whether in accordance with or contrary to those orders and (iii) to submit carefully considered suggestions as to what may be done in the future.

5. The Sri Yatirajaswami at Melkote through some of his disciples urged his right to Agra Tirtha for himself in the Melkote temple in preference to the Parakala Matt's gumasta and this claim was also referred to the Committee for enquiry. Similarly, the memorial of Embar Krishnamacharya for Agra Tirtha in the Sri Apprameyaswami temple at Malur, was also referred to the Committee who were asked to report, in the event of the memorialist not being found entitled to Agra Tirtha, whether he or the Anandam Pillai family were entitled to the next Tirtha.

6. From time to time the personnel of the Committee had for various reasons to be modified. The Committee finally consisting of Rao Bahadur Rajakarya Pravina Mr. A. Rangasamy Iyengar, B.A., B.L., as President and Rao Bahadur Rajakarya Prasakta Mr D. Shama Rao and Mr. H. Ramaya as members, have after fully enquiring into the cases submitted an exhaustive report.

7. The Committee took upon the case relating to the claim of the Swami of the Sri Yatiraja Matha as the most important on the ground that the issues raised therein are important and comprehensive and the findings thereon will throw much light on the points at issue in the other cases and materially affect the disposal thereof. The President (the other members not being able to join him) paid a visit to Melkote with the Muzra Superintendent, with a view to make a personal inspection of the Yatiraja Matha, and the inscription on the temple walls and also to examine the temple accounts and see if they furnished any information about matters connected with this dispute. The Committee have also taken care to have the Swami represented before them though the petition purports to be from only a few disciples of the Matha.

8. As regards this claim, the Committee hold that the genuineness of the three important documents relied upon by the Swami of the Sri Yatiraja Matha, *viz.*, Niyamanappadi, Nirup of Vijaya (corresponding to 1653 A. D.) purporting to have been issued by His Highness Kanthava Narasaraja Wadeyar and Nirup of Khara (1831) purporting to have been issued by His Highness Sri Krishnaraj Wadeyar Bahadur, III, have not been proved, that there is no reliable evidence that the Nirup of Prajotpatti (1811) upon which the claim of Sri Parakala Matha is based, was ever modified by any subsequent Sannad or order, or that the practice of giving Agra Tirtha to a Grihastha-Gumasta of the Sri Parakala Matha in preference to a Yati or Acharyapurusha is inconsistent with the usages prevailing in important temples in Southern India or Mysore, and that the Swami of the Sri Yatiraja Matha has not made out a right to be served with Agra Tirtha honours before the gumastas of the Sri Parakala Matha in the Melkote temple.

Government agree in these findings.

9. The case next in importance is the Malur case which in 1895 was decided by Government in favour of the Acharyapurushas, Anandam Pillai Apprameyangar and Veerambudhi Srinivasiengar. The right of these to Agra Tirtha is not only denied by the Sri Parakala Matha but also by Embar Krishnamacharya, another Acharyapurusha, who claims precedence with respect to these Acharyapurushas while he has no serious objection to accept Tirtha after the Matt gumasta. The Parakala Matha, Anandam Pillai, Apprameyangar and Embar Krishnamacharya appeared before the Committee to support their cases but the Veerambudhi family was unrepresented.

10. In this case the Committee have considered the following among other questions:—

(1) (*a*) Whether the Nirup of 1811 relied upon by the Sri Parakala Matha is genuine, (*b*) what is the construction to be put upon it and (*c*) whether it should be enforced absolutely in all the Vishnu temples in the State.

(2) Are the Special Sanmad of 1819 purporting to confer Agra Tirtha in the Malur temple on the Anandam Pillai and Veerambudhi families and the General Sanmad of the same year purporting to modify the Sanmad of 1811 relied upon by Anandam Pillai Appraneyangar genuine, and how do they modify the Sanmad of 1811?

(3) Whether the Sri Parakala Matha enjoyed Agra Tirtha honours prior to 1861 when the dispute first commenced and how long?

(4) Whether the Anandam Pillai or Embar family enjoyed Agra Tirtha honours and, if so, for what periods?

(5) Are the Embars entitled to precedence over the Anandam Pillai's?

(6) What are the objections to gumastas receiving Agra Tirtha honours?

11. The Committee are unanimous in their findings on questions 2 to 5 noted above.

These findings are:—

(2) that the General and Special Sanmads of 1819 are fabrications and that the Sanmad of 1811 has not been modified by any subsequent Sanmad, (3 and 4) that after the issue of the Nirup of 1811 the Matha had gumastas for receiving Agra Tirtha, that it must be presumed to have so received the honours for many years until 10 or 15 years prior to 1861 when the Embars appear to have commenced to receive the said honours and that in 1861 the Matt's claim was again revived and admitted for some years until about 1872 or so, when on the complaint of Anandam Pillai's and Veerambudhi Srinivasiengar the right was objected to, (5) that the Embar family have been enjoying precedence over the Anandam Pillai family.

Government accept these findings.

12. As regards the first and the last questions, there is a difference of opinion among the members of the Committee. The majority consisting of Messrs. A. Rangaswami Iyengar and D. Shama Rao hold on the former,

(*a*) that the Sanmad of 1811 is genuine,

(*b*) that it is not personal to Sri Ghantavatara Parakalaswami but also applies to the successors in the Matha and to gumastas appointed by them, and

(*c*) that the Matha can succeed only in cases where it is able to prove enjoyment in pursuance of the Sanmad.

13. In connection with the last and the most important question of the series, the majority are of opinion that the Tirtha honours were generally granted by Rajas who built or endowed temples within their territories or were acquired by persons of great merit or influence and transmitted by *manai* to their descendants, that the Hakdars enjoyed such honours either in person or by members of their family or gumastas, and that even Yatis or Grihastas of exceptional merit were not allowed to have precedence over them and that if the former did not like to receive Tirtha and other honours after the Hakdars in the Gosti at the time of Sattumurai they had to visit the temples at other times.

14. They add that these honours are generally paid only after Sattumurai at the time of the daily worship of the idol or on occasions of festivals or when the idols are taken to places in *Mantapadi* or *Cheruppu*, that the idea is that the God is served first and then by his command the Acharyapurushas or persons entitled to special honours are called by *Arulappadu* and presented with the Tirtha and other Prasada of the God, that this cannot apply to the chance visitors of the temple and that the payment of these honours to individuals by reason of a right or manai

No. 531-16 - Miz 69-03-4, dated 19th August 1915.

cannot amount to any disrespect to others although of higher standing who could come at other times and receive special honours to which their status may entitle them.

15. Mr. Ramaiya, on the other hand, is of opinion that the document of 1811 is only a Rahadari showing the desire of His Highness the late Maharaja Krishnaraja Wadeyar Bahadur, III, to honour the person of his Guru, that it does not contemplate the appointment of permanent gumastas or the permanent deprivation of Yatis, Mathadipatties or others, of the honour due to their rank and position and their Asrama, that the document was intended to be used only on the occasions of the Sri Parakala Swami's tour with a view to the Matt Agent or blood relation of the Swami being given precedence over the local Sri Vaishnavas.

16. Mr. Ramaiya further adds that by virtue of renunciation and self-sacrifice in the service of humanity, a Yati, according to Hindu Dharma, is entitled to greater consideration both from Rulers and the general public than a Grihastha, however learned and high he may be, that though the Raja Guru, even when he happens to be a junior Yati, is personally entitled to first Tirtha it is not fair to give first Tirtha to the Raja Guru's gumasta, an ordinary Grihasta, when a Yati or Mathadipati is present and that, as honours are intended to be shown in public assemblies, it would be an insult to require Yatis or Mathadipaties to keep away from Sattumurai and appear later on and receive honours.

17. The Government of His Highness the Maharaja have given their most anxious consideration to the arguments advanced in support of these divergent views and are pleased to accept the recommendations of the majority of the Committee which are also in accordance with the practice prevailing in most of the important Sri Vaishnava temples in the Madras Presidency.

18. In the Kadaba temple case, Kadambi Garudachar who in 1894 disputed the Sri Parakala Matha's right is now dead. His brother's son Venkatanarasimhachar appeared before the Committee and opposed the Matt's claim. The finding of the Committee is that the genuineness of the Sanad of 1829 produced by the Kadambi family is doubtful, that the Kadambi family were for a long period not in enjoyment of Agra Tirtha, that it is very unlikely Garudachar would have got the honours in 1881 if he had not put forward the Srimukha of the Matha, and that there is no satisfactory evidence about the enjoyment of the honours by the Sri Parakala Matt gumasta prior to 1881 when in accordance with his Vignapana Patrika to the Matha and the Srimukha of the Matha to him, Garudachar became the gumasta of the Matha.

19. Considering the peculiar circumstances of this case, the Committee suggest a compromise to the effect that the Agra Tirtha honours in temples of Kadaba and Sampge (which follows the usage in the former temple) shall vest in the Sri Parakala Matha, to be paid to second counter-petitioner and his descendants as the Agent of the Matha in accordance with the terms stipulated in the deceased Garudachar's Vignapana Patrika and the Srimukha issued by the Matha. The suggestion is suitable and is accepted by Government.

20. In the temples referred to above, the dispute was between the Sri Parakala Matha on one side and the Sri Yatiraja Matha or Sri Vaishnava Acharyapurushas on the other. In the Malekal-Tirupati case (the usage in which is also followed in the Kesava Devaru temple at Bannur) the parties opposing the Matha are Smarthas.

21. As regards this case, the Committee are of opinion that there is neither oral nor documentary evidence to show that the Matha had any gumasta in the temples or that the Sanad of 1811 had been brought into force there; and recommend that in accordance with the principle that the privilege under the Sanad of 1811 should not be brought into operation newly, the claim of the Matha should be disallowed.

22. Government agree in this view of the Committee. To the extent indicated in paras 11, 17 and 19 above, the order of Government conveyed in paras 3 and 4 of Government Proceedings No. C. 42-5, dated 15th March 1895, is modified and it is ordered (1) that in the Melur and Melkote temples the Sri Parakala Matha gumasta should have Agra Tirtha in preference to all others, (2) that in the

Kadaba and Sampige temples Kadambi Venkatanarasimhachar and his family are to be hereditary gumastas of the Sri Parakala Matha and to receive the Agra Tirtha, (3) that in the Malekal-Tirupati and Banavar temples the Ayyanavaru family should continue to get Agra Tirtha, the Matha having no claim to the same and (4) that the order of precedence for Tirtha honours in Malur after the Matha is served, should be Embars, Anandam Pillai and Nallanchakravarti simultaneously and Virambudhi last.

23. In submitting suggestions for future guidance the majority of the Committee have touched upon the origin and nature of these Tirtha honours, the occasions when they are granted and the practice regulating the observance with reference to distinguished visitors. They are of opinion that the practice is well established and does not call for a change. The majority are further of opinion that the system of employing gumastas is widely recognised and is not against the genius of Hindu usages and that it is not desirable to meddle with it. But in order that the system may not be abused unduly, the person appointed should be of a good family with some knowledge of Veda and Prabandha and that he should not be of bad character. It is recommended that the complaints on this behalf should be cognizable by the Muzrai Officer whose orders as to the fitness of the gumastas should be considered as final and that in order that the Hakdars may not be inconvenienced by the strict enforcement of the rule owing to difficulty in finding suitable men, the Tirtha honours may be kept in abeyance without being liable to become barred by limitation. These recommendations are well considered and the Government are pleased to accept them.

24. Having dealt with the several matters in dispute, Government desire to record their appreciation of the arduous services of the President and Members of the Committee and to convey their thanks to the President, Rao Bahadur Rajakarya Pravina Mr. A. Rangasamy Iyengar, and to the members Messrs. Rao Bahadur Rajakarya Prasakta D. Shama Rao and H. Ramaiya. The hearing of the cases has not only taken much time but much labour must have been involved in scrutinising the mass of Kannada records and exhibits. Much of this work fell on Rao Bahadur Rajakarya Pravina Mr. A. Rangasamy Iyengar, the President, who has spared no pains to find out the truth.

25. Government are also pleased to sanction as recommended by the Committee the grant of bonuses, as shown in the margin to the clerks who are reported to have worked hard out of office hours in connection with these cases.

Revenue Commissioner's Office.	Rs
T. V. Ramasastri	30
K. Shama Iyengar ..	30
Muzrai Superintendent's Office	
C. Krishnamurty Rao	25
M. Ramaswamayya	25
A. Nanjappa	15

V. R. THYAGARAJA IYER,
Secy. to Govt., Revenue Dept.

To—The Deputy Commissioners of Mysore, Bangalore, Tumkur and Hassan Districts.
The Comptroller to the Government of Mysore.
The Deputy Commissioners of other Districts for information.
The Agent, Sri Parakala Swami Matha.
The Agent, Sri Yatiraja Matha.
The Muzrai Superintendent in Mysore.
The Palace Controller, Mysore.
Rao Bahadur Rajakarya Pravina Mr. A. Rangasamy Iyengar, B.A., B.L.
Rao Bahadur Rajakarya Prasakta Mr. D. Shama Rao.
Mr. H. Ramaiya.

Exd.—G. R.

A 51

BUNDLE
(Sl. No.)
26

A 51

APPEAL PETITIONS

1921 - 1937

Proceedings of the Govt. of H. H. the Maharaja of Mysore.

RE.—THE COMPLAINTS MADE BY THE AGENT OF SRI PARAKALASWAMY MATT

AGAINST THE PESHKAR OF SRI NARAYANASWAMY TEMPLE OF MELKOTE.

G. O. No. 3431 40 Muzrai 1—20 -8
Dated the 2nd April 1921

FOR PRIVATE CIRCULATION

PROCEEDINGS OF THE GOVERNMENT
OF
HIS HIGHNESS THE MAHARAJA
OF MYSORE

—o—

Read—

Correspondence ending with letter No. C. 1921-22 dated 4th November 1920, from the Deputy Commissioner, Mysore District, submitting a report on the several complaints of the Sri Parakala Matt against the Peshkars of the Sri Narayanaswami Temple at Melkote in the matter of certain Mariyadas due to the Matt from the Temple.

(2) Note dated 24th November 1220, by the Muzrai Superintendent, submitting a report on the enquiry personally held by him into the several complaints against the Peshkar

5331—10 Ins. one file

Order No. Muz I 20-20

Dated Bangalore, the 2nd April 1921

The several complaints against the Peshkar are :—

I. That the Peshkar Mr.. C. Raghavendra Rao, had failed to observe the long standing mamool of sending certain honours from the Temple to the Sri Parakalaswami on the commencement of the Chaturmasya Sankalpa on the 1st July 1920

II. That, on the night of 1st July 1920, the Peshkar failed to send the Alankara Mariyade due to the local agent of the Matt and that on the Matt Agent refusing to receive the cold Alankara sent to him on the following morning, the Peshkar disposed of it by sale for six pies and held the amount in deposit

III. That in the Srimukha sent to the Sri Parakalaswami from the Temple, the name of the Swami was first written as "Krishna Brahmatantra Parakalaswami" which is the name of his predecessor and that subsequently the word "Yogeesa" the name of the present Swami was written in red ink, above the word "Krishna" and that the name has been written thus in the document in more places than one as a result to the Swami.

IV. That on the 30th July 1920 the Peshkar failed to have the seal of the Matt affixed by the Temple servants on the Temple locks, holding that it should be put by the local Matha Mudre

V. That on 1st August 1920, the Peshkar appropriated to himself, without authority the Area mentade due to the Matt

2. The Government have perused the reports submitted by the Deputy Commissioner and the Muzrai Superintendent, who was instructed to hold a personal enquiry into the matter, and they now proceed to pass orders on the several points of complaint.

MARIYADE ON ACCOUNT OF CHATURMASYA SANKALPA

3. Under a Sanad dated 20th August 1881, granted by His late Highness Krishnaraja Wodeyar Bahadur III, Sri Parakalaswami is entitled to the following honours from the Sri Narayanaswami Temple at Melkote on the occasion of his performing the Chaturmasya Sankalpa.

A pair of Dhotras,
Nomada Undays,
A Parivatta,
Plantain fruits,
Cocoanuts,
Areca nut and betel leaves,
Kavi stones.

4. These honours have been sent to the Swami since at least 1853, so far as the records show. On the present occasion, however, the Peshkar, instead of sending the articles constituting the Mariyade as above, sent a sum of Rs. 14—8—3 in cash asking the Matt Agent to buy the articles and present them to the Swami on the occasion of the Chaturmasya Sankalpa.

5. The explanation of the Peshkar is that, as the sum of Rs. 11—8—8 was insufficient to purchase all the articles required, he sent the money on the precedents of such cash payments in the years 1910 and 1919 and that in so doing he acted quite *bona fide*.

6. According to the Sanad, however, the honour in question should be shown by sending the articles specified and there is nothing in the Sanad authorising the transmission of the value of the articles in cash.

7. The proofs offered in cash payments on two occasions in the past are not quite convincing.

8. In the circumstances of the present case, the Government are constrained to observe that the Peshkar committed a very grave mistake in sending cash and that the *bona fides* of his action are open to doubt. If the Peshkar had any doubt in the matter, it was his duty to have sought the orders of the higher authorities.

9. It is, however, a matter for satisfaction that this mistake has since been rectified by the honours being sent to the Swami under the orders of Government towards the close of the Chaturmasya Sankalpa on the 27th September 1920 and by his acceptance of the same.

ALANKARA

10. Every day, a quantity of Alankara Nevedya is deliverable to the Matt When the Sri Swami himself is not personally present at Melkote, this Alankara is to be delivered to the Matt's nominee, in this behalf, generally at the Matt itself, but whenever circumstances render it very inconvenient to take the Alankara to the Matt premises, it is permissible to deliver it to the Matt's nominee at the Temple, if the latter should happen to be present there at the time.

11. On the day in question, the Peshkar asked the Matt Agent present at the Temple to receive the Alankara, as it was rainy and the Temple servants did not find it possible to go to the Matt, but the Agent refused to receive it stating that it was contrary to mamool and that he had never received Alankara in the Temple The Peshkar then sent the Alankara to the Matt on the following morning by which time it had become cold The Agent refused to receive it The thereupon the Peshkar sold it for six pies and held the amount in deposit.

12. The explanation of the Peshkar is that as the article was perishable and the Matt authorities would not take it, he sold it in accordance with the procedure prescribed in the Land Revenue Rules and Civil Procedure Code.

13. This explanation is not worth anything Government cannot look upon the action of the Peshkar in having sold the Alankara for a paltry sum of six pies as highly reprehensible. It is reported that the Peshkar has tendered his apology for his irregular act and that the Deputy Commissioner has communicated the same to the Agent of the Matt with an expression of his own regret that such an incident should have happened. But an apology will not go far to mitigate the culpability of the initial action.

SRIMUKHA

14. This document is admittedly worded most irregularly. The explanation of the Peshkar is that the Srimukha was not written or compared by

him and that it was sent as usual by the Bokkasa Gumastha Krishnamoorthy. The Gumastha explains that he took an old draft in the office and copied it, that when it was being compared it was found that the name of the present Swami, viz., "Vaygesa Brahmatantra Parakala Swami" had not been entered in it and that consequently he made the red ink additions. It is reported that the Gumastha has tendered his apology for this unintentional mistake and that this has been communicated by the Deputy Commissioner to the Matt.

15. The explanations are, however, far from satisfactory. The Peshkar who is in charge of the Temple affairs cannot be allowed to transfer his responsibility to a minor official; even if he did not write or compare the document, it was his duty to have seen that the document was correctly and properly written before he allowed it to issue from the Temple. The incident, though small, yet explains the attitude of the official.

SEALS.

16. Every night three different seals are affixed to the locks on the doors of the Temple and they are :—

1. Sirkar Mudre
2. Matt Mudre and
3. Sthala Mudre.

The first is with the Peshkar, the second is with a person on behalf of the Matt and the third with a local resident. Every night, after the worship is over, the doors are locked, a Temple servant ties a cloth over the locks and the three seals referred to above are pressed against the wax on each of the locks.

17. On 30th July 1920 the usual stitching was done and molten wax was also put on the locks. Tirumalai Srinivasa Iyengar who had the Matt Mudre, was asked to affix his seal but he said it was always been done by the servants of the Temple and that the same practice should be continued. But the Temple servants said that the persons who were the custodians of the seals were affixing them formerly, that the Matt Mudre was giving some prasadam to the Mastachi or some Temple servant for putting the seal on, that this had been discontinued and that they therefore refused to do the work of the "Matt Mudre" (*sic*). The custodian of it). The Peshkar decided that the Sthala Mudre and the Matt Mudre should put their own seals and that he could not compel the Temple servants to do this work for them. Both these people went away that night without putting their seals. The Sthala Mudre has been doing it himself subsequently, but since the incident, the Matt Mudre has not been affixing his seal. It is contended by the Matt Agent that this is an invasion on the Matt's privileges and a departure from usage and that the representative of the Matt who goes to the Temple in a pure state after a bath cannot be expected to touch cloth stitched by a non Brahmin who does not observe "Madi".

18. The Government observe that this is a matter in which the Peshkar should have taken the orders of his superiors; and that pending such orders the old practise which obtained until the Peshkar raised the question should have been continued. After all the duty of pressing the Matt seal by the Matt servant is not so onerous as to require a serious discussion.

AGRA MARYADE.

19. On the day in question, one Tirumale Srinivasa Char, the Agent employed by the Matt to receive Agra Thirtham at the Melkote Temple, was absent and in his stead one Lakshmi Narasimha Char appeared as the representative and claimed the honours. The Peshkar says that he asked the latter to bring a Vadi from the local representative of the Matt, that Lakshmi Narasimha Char went away and did not return for a long time, that a large number of devotees were waiting for Theertha and that as this could not be distributed till the Agra maryade had been delivered, he (the Peshkar) himself received the Hara and the betel leaves and areca-nuts due to the Matt, with a view to avoid inconvenience to the guests who were long waiting for the Thirtha, and that further he was also told that under similar circumstances his predecessors in office had accepted the Maryade due to the Matt.

20. *Prima facie* it was very wrong on the part of the Peshkar to have appropriated to himself the honours due to the Matt. No records have been produced to prove the precedents urged by the Peshkar. If the Matt representative did not return in time, the proper course was to have kept the garland and betel leaves and the areca nut on a plate and treated these honours as having been delivered to the Matt, a recognised practice obtaining in institutions elsewhere. Instead of doing so, the Peshkar appropriated to himself the honours due to the Matt; his act in this respect is highly reprehensible and cannot in any way be justified.

21. Reviewing the above incidents as a whole, it is clear that a petty official like the Peshkar of the Temple has arrogated to himself a great many powers and responsibilities which one in his position is not expected even to assume. This must be put a stop to at once. It is particularly dangerous in a place like Melkote where there are two strong opposing factions. The Government take this opportunity to clearly lay down that, in all cases of doubt or difficulty, the Peshkar should invariably refer the points at issue to the higher officials and obtain orders and that he must have no discretion whatever given to him, as that will be only placing a dangerous weapon in his hands as the present enquiry shows. The Government feel constrained to remark again that the local officers have again failed to realise their responsibilities and have allowed it to be unauthoritatively assumed by a petty official the Peshkar, uncontrolled by his superior officers.

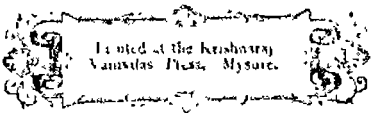
22. Government also wish to express upon all those concerned their high appreciation of the services rendered by His Highness the late Maharaja Krishnaraja Wodeyar, irrespective though it may appear to be at the present time, should yet on no account be departed from by an officer of Government. It is the Highness' Government who should be appealed to whenever the local authorities feel a doubt or difficulty in giving effect to the terms of the Sanads. This should be clearly understood by all the Deputy Commissioners, so that such troubles may not arise as frequently as they have done of late, particularly in the management of the affairs of this Temple.

23. The Peshkar deserves an unfavourable punishment, but as he has since retired from service, Government do not wish to pursue the matter further.

(Sd) A Muttunjaya Iyer,
For Secretary of Government,
Muzrai Department.

To

The Deputy Commissioner,
Mysore District,
returning Vernacular Records.
The other Deputy Commissioner of Districts.
The Muzrai Superintendent in Mysore.
The Agent of the Sri Parakala Swami Matt Mysore.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ज्ञानेश्वरी ग्रंथाचे अध्ययन करणाऱ्या विद्यार्थ्यांसाठी उपयुक्त असे टिपण

ಸಂಖ್ಯೆ ಸಿಆಸ್ಕ 265 ಸಿಆಸ್ಕಾಕಾ 2007

ಬೆಂಗಳೂರು, ದಿನಾಂಕ: 26-11-2008

ಅಧಿಸೂಚನೆ

ಕರ್ನಾಟಕ ಸಹಕಾರ ಸಂಘಗಳ ಕಾಯ್ದೆ, 1959 (1960ರ ಕರ್ನಾಟಕ ಕಾಯ್ದೆ 2) ರ ಪ್ರಕರಣ 9 ರ ಉಪ-ಪ್ರಕರಣ (1) ರ ಅನ್ವಯ ಸಹಕಾರ ಸಂಘಗಳ ರಿಜಿಸ್ಟ್ರಾರ್ ಆದ ನಾನು, ಈ ಕೆಳಗಿನ ಷರತ್ತುಗಳಿಗೆ ಒಳಪಟ್ಟು, ಬೆಂಗಳೂರು ಜಿಲ್ಲೆಯ ಆನೇಕಲ್ ತಾಲ್ಲೂಕಿನ ಸರ್ಜಾಪುರ ಹೋಬಳಿಯ ಸರ್ಜಾಪುರ ಗ್ರಾಮದಲ್ಲಿ ಸರ್ಜಾಪುರ ಸೇವಾ ಸಹಕಾರಿ ಬ್ಯಾಂಕ್ ನಿಯಮಿತ ಎಂಬ ಹೆಸರಿನ ಸಹಕಾರ ಸಂಘವನ್ನು ನೋಂದಾಯಿಸಿರುತ್ತೇನೆ.

ಷರತ್ತುಗಳು

1. ಸಂಘದ ಕಾರ್ಯಕ್ಷೇತ್ರವು ಸರ್ಜಾಪುರ ಹೋಬಳಿಯ ಸರ್ಜಾಪುರ, ಕಾಡಬೀಸನಹಳ್ಳಿ, ಮುತ್ತಾನಲ್ಲೂರು, ಹೆಬ್ಬಗೋಡಿ ಮತ್ತು ಬೆಸ್ತಮಾನಹಳ್ಳಿ ಗ್ರಾಮಗಳಿಗೆ ಸೀಮಿತವಾಗಿರುತ್ತದೆ.

2. ಸಂಘದ ಉದ್ದೇಶಗಳು ಈ ಕೆಳಕಂಡಂತಿರುತ್ತವೆ:
   (ಅ) ಸದಸ್ಯರಿಂದ ಠೇವಣಿಗಳನ್ನು ಸಂಗ್ರಹಿಸುವುದು.
   (ಆ) ಸದಸ್ಯರಿಗೆ ಸಾಲ ಮತ್ತು ಮುಂಗಡಗಳನ್ನು ನೀಡುವುದು.
   (ಇ) ಸದಸ್ಯರಿಗೆ ಕೃಷಿ ಪರಿಕರಗಳನ್ನು ಸರಬರಾಜು ಮಾಡುವುದು.

3. ಸಂಘದ ಅಧಿಕೃತ ಷೇರು ಬಂಡವಾಳ ರೂ. 1,50,000/- ಆಗಿರುತ್ತದೆ.

4. ಸಂಘದ ಕೇಂದ್ರ ಕಚೇರಿಯು ಸರ್ಜಾಪುರದಲ್ಲಿ ಇರುತ್ತದೆ.

5. ಸಂಘದ ಮೊದಲ ಸಾಮಾನ್ಯ ಸಭೆಯನ್ನು ಈ ಅಧಿಸೂಚನೆ ಹೊರಡಿಸಿದ ದಿನಾಂಕದಿಂದ 6 ತಿಂಗಳೊಳಗೆ ಕರೆಯತಕ್ಕದ್ದು.

6. ಸಂಘದ ಲೆಕ್ಕಪತ್ರಗಳನ್ನು ಪ್ರತಿ ವರ್ಷ ಮಾರ್ಚ್ 31 ರಂದು ಮುಕ್ತಾಯಗೊಳಿಸಿ, ಜೂನ್ 30 ರೊಳಗೆ ಲೆಕ್ಕಪರಿಶೋಧನೆಗೆ ಒಳಪಡಿಸತಕ್ಕದ್ದು.

7. ಸಂಘದ ಆಡಳಿತ ಮಂಡಳಿಯು 11 ಜನ ನಿರ್ದೇಶಕರನ್ನು ಒಳಗೊಂಡಿರತಕ್ಕದ್ದು.

8. ಸಂಘದ ಸದಸ್ಯತ್ವಕ್ಕೆ ಕನಿಷ್ಠ ವಯೋಮಿತಿ 18 ವರ್ಷಗಳು ಆಗಿರತಕ್ಕದ್ದು.

9. ಸಂಘದ ಸದಸ್ಯರಾಗಲು ಪ್ರವೇಶ ಶುಲ್ಕ ರೂ. 10/- ಮತ್ತು ಕನಿಷ್ಠ 2 ಷೇರುಗಳನ್ನು ಖರೀದಿಸತಕ್ಕದ್ದು.

10. ಸಂಘದ ಸದಸ್ಯತ್ವವು ಸಹಕಾರ ಸಂಘಗಳ ಕಾಯ್ದೆ, 1959 ಮತ್ತು ಅದರ ನಿಯಮಗಳಿಗೆ ಒಳಪಟ್ಟಿರುತ್ತದೆ.

ಸಹಿ/-
(ಕೆ. ಎಸ್. ಮಂಜುನಾಥ್)
ಸಹಕಾರ ಸಂಘಗಳ ರಿಜಿಸ್ಟ್ರಾರ್
ಬೆಂಗಳೂರು ವಿಭಾಗ

ಪ್ರತಿಯನ್ನು ಮಾಹಿತಿಗಾಗಿ ಮತ್ತು ಅಗತ್ಯ ಕ್ರಮಕ್ಕಾಗಿ ಸಲ್ಲಿಸಲಾಗಿದೆ:
1. ಸಹಾಯಕ ಆಯುಕ್ತರು, ಆನೇಕಲ್
2. ಸಹಾಯಕ ನಿರ್ದೇಶಕರು, ಸಹಕಾರ ಸಂಘಗಳು, ಆನೇಕಲ್
3. ಸರ್ಜಾಪುರ ಸೇವಾ ಸಹಕಾರಿ ಬ್ಯಾಂಕ್ ನಿಯಮಿತ, ಸರ್ಜಾಪುರ
4. ಕಾವಲ್ ಪೊಲೀಸ್ ಠಾಣೆ, ಸರ್ಜಾಪುರ
5. ಕಡತ ಸಂಖ್ಯೆ ಸಿಆಸ್ಕ/ಸಂಘ/1875/2008

ಸಂಖ್ಯೆ ಸಿಆಸ್ಕ/ಸಂಘ/1875/2008 ದಿನಾಂಕ 26-11-2008 ರಂದು ಸಂಘವು ನೋಂದಣಿಯಾದ ದಿನಾಂಕದಿಂದ ಜಾರಿಗೆ ಬರುವಂತೆ ಈ ಅಧಿಸೂಚನೆಯನ್ನು ಹೊರಡಿಸಲಾಗಿದೆ.

ಸಂಪಾದಕರು ಮತ್ತು ಪ್ರಕಾಶಕರು ಕಳುಹಿಸಿಕೊಟ್ಟ ಪುಸ್ತಕಗಳು ಮತ್ತು ಪತ್ರಿಕೆಗಳು

ಸಂಪಾದಕರು ಮತ್ತು ಪ್ರಕಾಶಕರು ಕಳುಹಿಸಿಕೊಟ್ಟ ಪುಸ್ತಕಗಳು ಮತ್ತು ಪತ್ರಿಕೆಗಳು ಕೆಳಕಂಡಂತಿವೆ. ಇವುಗಳಲ್ಲಿ ಕೆಲವು ಪುಸ್ತಕಗಳ ಬಗ್ಗೆ ಮುಂದಿನ ಸಂಚಿಕೆಗಳಲ್ಲಿ ವಿಮರ್ಶೆಗಳು ಪ್ರಕಟವಾಗಲಿವೆ. ಇನ್ನೂ ಯಾರಾದರೂ ಪುಸ್ತಕಗಳನ್ನು ಕಳುಹಿಸಿಕೊಡಲು ಇಚ್ಛಿಸಿದರೆ ಸ್ವಾಗತ. ಪತ್ರಿಕೆಗಳ ವಿನಿಮಯವನ್ನು ಬಯಸುವವರು ಸಂಪರ್ಕಿಸಬಹುದು.

ಕಾವ್ಯ ಮತ್ತು ಕಥೆಗಳು

ಕಾವ್ಯ ಮತ್ತು ಕಥೆಗಳು ಕೆಳಕಂಡಂತಿವೆ. ಇವುಗಳಲ್ಲಿ ಕೆಲವು ಪುಸ್ತಕಗಳ ಬಗ್ಗೆ ಮುಂದಿನ ಸಂಚಿಕೆಗಳಲ್ಲಿ ವಿಮರ್ಶೆಗಳು ಪ್ರಕಟವಾಗಲಿವೆ. ಇನ್ನೂ ಯಾರಾದರೂ ಪುಸ್ತಕಗಳನ್ನು ಕಳುಹಿಸಿಕೊಡಲು ಇಚ್ಛಿಸಿದರೆ ಸ್ವಾಗತ. ಪತ್ರಿಕೆಗಳ ವಿನಿಮಯವನ್ನು ಬಯಸುವವರು ಸಂಪರ್ಕಿಸಬಹುದು.

ಕಾವ್ಯ ಮತ್ತು ಕಥೆಗಳು ಕೆಳಕಂಡಂತಿವೆ. ಇವುಗಳಲ್ಲಿ ಕೆಲವು ಪುಸ್ತಕಗಳ ಬಗ್ಗೆ ಮುಂದಿನ ಸಂಚಿಕೆಗಳಲ್ಲಿ ವಿಮರ್ಶೆಗಳು ಪ್ರಕಟವಾಗಲಿವೆ. ಇನ್ನೂ ಯಾರಾದರೂ ಪುಸ್ತಕಗಳನ್ನು ಕಳುಹಿಸಿಕೊಡಲು ಇಚ್ಛಿಸಿದರೆ ಸ್ವಾಗತ. ಪತ್ರಿಕೆಗಳ ವಿನಿಮಯವನ್ನು ಬಯಸುವವರು ಸಂಪರ್ಕಿಸಬಹುದು.

ಸೇವೆಯಲ್ಲಿ ಸಲ್ಲಿಸುವ ಅರ್ಜಿಯ ಮಾದರಿಯ ಬಗ್ಗೆ ಮಾಹಿತಿ ನೀಡಿ.

ಅರ್ಜಿಯನ್ನು ಸಾಮಾನ್ಯವಾಗಿ ಒಂದು ಹಾಳೆಯ ಒಂದು ಬದಿಯಲ್ಲಿ ಬರೆಯಬೇಕು. ಅರ್ಜಿಯ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಅರ್ಜಿಯನ್ನು ಯಾರಿಗೆ ಸಲ್ಲಿಸಲಾಗುತ್ತಿದೆಯೋ ಅವರ ಹುದ್ದೆಯ ಹೆಸರು ಮತ್ತು ಅವರ ಕಚೇರಿಯ ವಿಳಾಸವನ್ನು ಬರೆಯಬೇಕು. ಅರ್ಜಿಯ ಕೊನೆಯಲ್ಲಿ ಅರ್ಜಿದಾರರ ಸಹಿ, ಹೆಸರು ಮತ್ತು ವಿಳಾಸವನ್ನು ಬರೆಯಬೇಕು. ಅರ್ಜಿಯಲ್ಲಿ ಅರ್ಜಿದಾರರು ಯಾವ ವಿಷಯದ ಬಗ್ಗೆ ಅರ್ಜಿ ಸಲ್ಲಿಸುತ್ತಿದ್ದಾರೆ ಎಂಬುದನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ಬರೆಯಬೇಕು. ಅರ್ಜಿಯಲ್ಲಿ ಅರ್ಜಿದಾರರು ತಮ್ಮ ಮನವಿಯನ್ನು ಸಮರ್ಥಿಸಲು ಅಗತ್ಯವಾದ ಮಾಹಿತಿಯನ್ನು ನೀಡಬೇಕು. ಅರ್ಜಿಯಲ್ಲಿ ಅರ್ಜಿದಾರರು ತಮ್ಮ ಮನವಿಯನ್ನು ಸಮರ್ಥಿಸಲು ಅಗತ್ಯವಾದ ದಾಖಲೆಗಳನ್ನು ಲಗತ್ತಿಸಬೇಕು. ಅರ್ಜಿಯಲ್ಲಿ ಅರ್ಜಿದಾರರು ತಮ್ಮ ಮನವಿಯನ್ನು ಸಮರ್ಥಿಸಲು ಅಗತ್ಯವಾದ ದಾಖಲೆಗಳನ್ನು ಲಗತ್ತಿಸಬೇಕು. ಅರ್ಜಿಯಲ್ಲಿ ಅರ್ಜಿದಾರರು ತಮ್ಮ ಮನವಿಯನ್ನು ಸಮರ್ಥಿಸಲು ಅಗತ್ಯವಾದ ದಾಖಲೆಗಳನ್ನು ಲಗತ್ತಿಸಬೇಕು.

ಅರ್ಜಿಯ ಮಾದರಿ

ಅರ್ಜಿದಾರರ ಹೆಸರು

ಅರ್ಜಿದಾರರ ವಿಳಾಸ

ದಿನಾಂಕ: ೨೨-೧೦-೨೦೨೦

ಸೇವೆಗೆ,

ಹುದ್ದೆಯ ಹೆಸರು ಮತ್ತು ಕಚೇರಿಯ ವಿಳಾಸ

ವಿಷಯ: ಅರ್ಜಿ ಸಲ್ಲಿಸುವ ಬಗ್ಗೆ

ಮಾನ್ಯರೇ,

ನಾನು ಮೇಲೆ ತಿಳಿಸಿದ ವಿಷಯದ ಬಗ್ಗೆ ಅರ್ಜಿ ಸಲ್ಲಿಸುತ್ತಿದ್ದೇನೆ. ನನ್ನ ಮನವಿಯನ್ನು ಸಮರ್ಥಿಸಲು ಅಗತ್ಯವಾದ ಮಾಹಿತಿಯನ್ನು ಈ ಅರ್ಜಿಯಲ್ಲಿ ನೀಡಿದ್ದೇನೆ. ಅಗತ್ಯವಾದ ದಾಖಲೆಗಳನ್ನು ಲಗತ್ತಿಸಿದ್ದೇನೆ. ನನ್ನ ಮನವಿಯನ್ನು ಪರಿಶೀಲಿಸಿ ಅಗತ್ಯ ಕ್ರಮ ಕೈಗೊಳ್ಳಲು ವಿನಂತಿಸುತ್ತೇನೆ.

ಧನ್ಯವಾದಗಳು,

ಅರ್ಜಿದಾರರ ಸಹಿ

ಅರ್ಜಿದಾರರ ಹೆಸರು

ಹೆಚ್ಚಿನ ಮಾಹಿತಿಗಾಗಿ ಕೆಳಗಿನ ವಿಳಾಸಕ್ಕೆ ಸಂಪರ್ಕಿಸಿ ಅಥವಾ ಅಧಿಕೃತ ವೆಬ್‌ಸೈಟ್ ನೋಡಿ

ಅಧಿಸೂಚನೆ

ಮೇಲ್ಕಂಡ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಆಸಕ್ತ ಅರ್ಹ ಅಭ್ಯರ್ಥಿಗಳಿಂದ ಅರ್ಜಿಗಳನ್ನು ಆಹ್ವಾನಿಸಲಾಗಿದೆ. ಅರ್ಜಿ ಸಲ್ಲಿಸಲು ಕೊನೆಯ ದಿನಾಂಕ ೨೫/೧೦/೨೦೨೧ ಆಗಿದ್ದು, ಅರ್ಜಿಯ ನಮೂನೆಯನ್ನು ಕಚೇರಿಯ ಕೆಲಸದ ವೇಳೆಯಲ್ಲಿ ಪಡೆಯಬಹುದಾಗಿದೆ. ಅಪೂರ್ಣ ಅರ್ಜಿಗಳನ್ನು ಪರಿಗಣಿಸಲಾಗುವುದಿಲ್ಲ. ಅರ್ಜಿ ಶುಲ್ಕ ಸಾಮಾನ್ಯ ವರ್ಗದವರಿಗೆ ₹೧೦೦ ಹಾಗೂ ಪರಿಶಿಷ್ಟ ಜಾತಿ/ಪಂಗಡದವರಿಗೆ ₹೫೦ ಆಗಿದ್ದು, ಡಿಮಾಂಡ್ ಡ್ರಾಫ್ಟ್ ರೂಪದಲ್ಲಿ ಪಾವತಿಸಬೇಕು. ಅರ್ಜಿಯೊಂದಿಗೆ ಎಸ್.ಎಸ್.ಎಲ್.ಸಿ ಅಂಕಪಟ್ಟಿ, ಜಾತಿ ಪ್ರಮಾಣಪತ್ರ ಹಾಗೂ ಆಧಾರ್ ಕಾರ್ಡ್‌ನ ಪ್ರತಿಗಳನ್ನು ಲಗತ್ತಿಸಬೇಕು. ಅಭ್ಯರ್ಥಿಗಳು ಕಡ್ಡಾಯವಾಗಿ ಸ್ಥಳೀಯ ನಿವಾಸಿಯಾಗಿರಬೇಕು. ಹೆಚ್ಚಿನ ಮಾಹಿತಿಗಾಗಿ ಕಚೇರಿಯ ದೂರವಾಣಿ ಸಂಖ್ಯೆಗೆ ಸಂಪರ್ಕಿಸಬಹುದು. ಅಪೂರ್ಣ ಅರ್ಜಿಗಳನ್ನು ಪರಿಗಣಿಸಲಾಗುವುದಿಲ್ಲ. ಅರ್ಜಿ ಶುಲ್ಕ ಸಾಮಾನ್ಯ ವರ್ಗದವರಿಗೆ ₹೧೦೦ ಹಾಗೂ ಪರಿಶಿಷ್ಟ ಜಾತಿ/ಪಂಗಡದವರಿಗೆ ₹೫೦ ಆಗಿದ್ದು, ಡಿಮಾಂಡ್ ಡ್ರಾಫ್ಟ್ ರೂಪದಲ್ಲಿ ಪಾವತಿಸಬೇಕು. ಅರ್ಜಿಯೊಂದಿಗೆ ಎಸ್.ಎಸ್.ಎಲ್.ಸಿ ಅಂಕಪಟ್ಟಿ, ಜಾತಿ ಪ್ರಮಾಣಪತ್ರ ಹಾಗೂ ಆಧಾರ್ ಕಾರ್ಡ್‌ನ ಪ್ರತಿಗಳನ್ನು ಲಗತ್ತಿಸಬೇಕು. ಅಭ್ಯರ್ಥಿಗಳು ಕಡ್ಡಾಯವಾಗಿ ಸ್ಥಳೀಯ ನಿವಾಸಿಯಾಗಿರಬೇಕು. ಹೆಚ್ಚಿನ ಮಾಹಿತಿಗಾಗಿ ಕಚೇರಿಯ ದೂರವಾಣಿ ಸಂಖ್ಯೆಗೆ ಸಂಪರ್ಕಿಸಬಹುದು.

ಸಹಾಯಕ ನಿರ್ದೇಶಕರು (ಆಡಳಿತ)

ಸಂಖ್ಯೆ: ಕೃಪೀ/೪೨೭/೨೦೨೧-೨೨

ಕೃಷಿ ಇಲಾಖೆ ಅಧಿಕಾರಿಗಳ ಸಂಪರ್ಕಕ್ಕೆ ಲಭ್ಯವಿರುವ ಸಮಯ

ಅಭ್ಯರ್ಥಿಯ ಹೆಸರು : ಸಂಖ್ಯೆಯನ್ನು ಮಾತ್ರ ಬರೆಯಿರಿ ಹಾಗೂ ಅಭ್ಯರ್ಥಿಯ ಸಹಿಯನ್ನು ಮಾಡಿರಿ

ಅಭ್ಯರ್ಥಿಯ ಸಹಿ

ಮೇಲ್ವಿಚಾರಕರ ಸಹಿ

ಸೂಚನೆ : ಈ ಪ್ರಶ್ನೆಪತ್ರಿಕೆಯಲ್ಲಿ ಒಟ್ಟು ೧೦೦ ಪ್ರಶ್ನೆಗಳಿವೆ. ಪ್ರತಿಯೊಂದು ಪ್ರಶ್ನೆಗೂ ಒಂದು ಅಂಕವಿದೆ. ಪ್ರತಿಯೊಂದು ಪ್ರಶ್ನೆಗೂ ಕೆಳಗೆ ಕೊಟ್ಟಿರುವ ಉತ್ತರಗಳಲ್ಲಿ ಸರಿಯಾದ ಉತ್ತರವನ್ನು ಆರಿಸಿ ಅದನ್ನು ಉತ್ತರ ಪತ್ರಿಕೆಯಲ್ಲಿ ಗುರುತಿಸಿರಿ. ಒಂದಕ್ಕಿಂತ ಹೆಚ್ಚು ಉತ್ತರಗಳನ್ನು ಗುರುತಿಸಿದಲ್ಲಿ ಅಥವಾ ಯಾವುದೇ ಉತ್ತರವನ್ನು ಗುರುತಿಸದಿದ್ದಲ್ಲಿ ಅಂತಹ ಪ್ರಶ್ನೆಗೆ ಯಾವುದೇ ಅಂಕಗಳನ್ನು ನೀಡಲಾಗುವುದಿಲ್ಲ.

ಸಮಯ : ೨ ಗಂಟೆ ೩೦ ನಿಮಿಷಗಳು ಒಟ್ಟು ಅಂಕಗಳು : ೧೦೦

೧. ಕೆಳಗಿನ ಯಾವ ಪದವು ಸಂಧಿಯಿಂದ ಕೂಡಿದೆ?

(೧) ಮಳೆಗಾಲ (೨) ಮಳೆಯಿಂದ (೩) ಮಳೆಹನಿ (೪) ಮಳೆಬಿಲ್ಲು

೨. ಕೆಳಗಿನ ಯಾವ ಪದವು ಸಮಾಸದಿಂದ ಕೂಡಿದೆ?

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೩. ಕೆಳಗಿನ ಯಾವ ಪದವು ಸಂಧಿಯಿಂದ ಕೂಡಿದೆ?

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೪. ಕೆಳಗಿನ ಯಾವ ಪದವು ಸಮಾಸದಿಂದ ಕೂಡಿದೆ?

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೫. ಕೆಳಗಿನ ಯಾವ ಪದವು ಸಂಧಿಯಿಂದ ಕೂಡಿದೆ?

(೧) ಮಳೆಗಾಲ (೨) ಮಳೆಯಿಂದ (೩) ಮಳೆಹನಿ (೪) ಮಳೆಬಿಲ್ಲು

೬. ಕೆಳಗಿನ ಯಾವ ಪದವು ಸಮಾಸದಿಂದ ಕೂಡಿದೆ?

(೧) ಮಳೆಗಾಲ (೨) ಮಳೆಯಿಂದ (೩) ಮಳೆಹನಿ (೪) ಮಳೆಬಿಲ್ಲು

೭. ಕೆಳಗಿನ ಯಾವ ಪದವು ಸಂಧಿಯಿಂದ ಕೂಡಿದೆ?

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೮. ಕೆಳಗಿನ ಯಾವ ಪದವು ಸಮಾಸದಿಂದ ಕೂಡಿದೆ?

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೧೧. ಕೆಳಗಿನ ಯಾವ ಪದವು ಸಂಧಿಯಿಂದ ಕೂಡಿದೆ?

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೧೦೦. ಕೆಳಗಿನ ಯಾವ ಪದವು ಸಮಾಸದಿಂದ ಕೂಡಿದೆ?

(೧) ಮಳೆಗಾಲ (೨) ಮಳೆಯಿಂದ (೩) ಮಳೆಹನಿ (೪) ಮಳೆಬಿಲ್ಲು

ಸಂಖ್ಯೆ: ಆಇ ೦೦೨ ಎಸ್ಟಿಬಿ ೨೦೨೨ (ಭಾ)

ದಿನಾಂಕ: ೨೨-೧೦-೨೦೨೨

ಸೇವೆಯಲ್ಲಿ ನಿವೃತ್ತಿ ಹೊಂದಿದ ಶ್ರೀ ಎಂ. ಕೃಷ್ಣಪ್ಪ (ಭಾ) ಅವರಿಗೆ ಬೀಳ್ಕೊಡುಗೆ ಸಮಾರಂಭ

ಶ್ರೀ ಎಂ. ಕೃಷ್ಣಪ್ಪ (ಭಾ) ಅವರು ಕಳೆದ ೩೧ ವರ್ಷಗಳಿಂದ ಸರ್ಕಾರಿ ಸೇವೆಯಲ್ಲಿದ್ದು, ಇಲಾಖೆಯ ಅಭಿವೃದ್ಧಿಗೆ ಅಪಾರ ಕೊಡುಗೆ ನೀಡಿದ್ದಾರೆ. ಅವರು ಸಲ್ಲಿಸಿದ ಸೇವೆಯನ್ನು ಗುರುತಿಸಿ ಗೌರವಿಸಲು ಹಾಗೂ ಬೀಳ್ಕೊಡುಗೆ ನೀಡಲು ಒಂದು ಸಮಾರಂಭವನ್ನು ಏರ್ಪಡಿಸಲಾಗಿದೆ.

ಈ ಸಮಾರಂಭವು ದಿನಾಂಕ ೨೫-೧೦-೨೦೨೨ ರಂದು ಬೆಳಿಗ್ಗೆ ೧೧ ಗಂಟೆಗೆ ಕಚೇರಿಯ ಸಭಾಂಗಣದಲ್ಲಿ ನಡೆಯಲಿದ್ದು, ಎಲ್ಲ ಸಿಬ್ಬಂದಿಯವರು ತಪ್ಪದೆ ಭಾಗವಹಿಸಬೇಕೆಂದು ಕೋರಲಾಗಿದೆ.

ಸಹಾಯಕ ಆಯುಕ್ತರು ಮತ್ತು ಕಾರ್ಯನಿರ್ವಾಹಕ ಅಧಿಕಾರಿಗಳು

ಸೇವೆಯಲ್ಲಿ ನಿವೃತ್ತಿ ಹೊಂದಿದ ಶ್ರೀ ಎಂ. ಕೃಷ್ಣಪ್ಪ (ಭಾ) ಅವರಿಗೆ ಬೀಳ್ಕೊಡುಗೆ ಸಮಾರಂಭ

ಶ್ರೀ ಎಂ. ಕೃಷ್ಣಪ್ಪ (ಭಾ) ಅವರು ಕಳೆದ ೩೧ ವರ್ಷಗಳಿಂದ ಸರ್ಕಾರಿ ಸೇವೆಯಲ್ಲಿದ್ದು, ಇಲಾಖೆಯ ಅಭಿವೃದ್ಧಿಗೆ ಅಪಾರ ಕೊಡುಗೆ ನೀಡಿದ್ದಾರೆ. ಅವರು ಸಲ್ಲಿಸಿದ ಸೇವೆಯನ್ನು ಗುರುತಿಸಿ ಗೌರವಿಸಲು ಹಾಗೂ ಬೀಳ್ಕೊಡುಗೆ ನೀಡಲು ಒಂದು ಸಮಾರಂಭವನ್ನು ಏರ್ಪಡಿಸಲಾಗಿದೆ.

ಈ ಸಮಾರಂಭವು ದಿನಾಂಕ ೨೫-೧೦-೨೦೨೨ ರಂದು ಬೆಳಿಗ್ಗೆ ೧೧ ಗಂಟೆಗೆ ಕಚೇರಿಯ ಸಭಾಂಗಣದಲ್ಲಿ ನಡೆಯಲಿದ್ದು, ಎಲ್ಲ ಸಿಬ್ಬಂದಿಯವರು ತಪ್ಪದೆ ಭಾಗವಹಿಸಬೇಕೆಂದು ಕೋರಲಾಗಿದೆ.

ಸಹಾಯಕ ಆಯುಕ್ತರು ಮತ್ತು ಕಾರ್ಯನಿರ್ವಾಹಕ ಅಧಿಕಾರಿಗಳು

ಸಂಖ್ಯೆ: ಆಇ ೦೦೨ ಎಸ್ಟಿಬಿ ೨೦೨೨ (ಭಾ)

ದಿನಾಂಕ: ೨೨-೧೦-೨೦೨೨

ಸೇವೆಯಲ್ಲಿ ನಿವೃತ್ತಿ ಹೊಂದಿದ ಶ್ರೀ ಎಂ. ಕೃಷ್ಣಪ್ಪ (ಭಾ) ಅವರಿಗೆ ಬೀಳ್ಕೊಡುಗೆ ಸಮಾರಂಭ

ಶ್ರೀ ಎಂ. ಕೃಷ್ಣಪ್ಪ (ಭಾ) ಅವರು ಕಳೆದ ೩೧ ವರ್ಷಗಳಿಂದ ಸರ್ಕಾರಿ ಸೇವೆಯಲ್ಲಿದ್ದು, ಇಲಾಖೆಯ ಅಭಿವೃದ್ಧಿಗೆ ಅಪಾರ ಕೊಡುಗೆ ನೀಡಿದ್ದಾರೆ. ಅವರು ಸಲ್ಲಿಸಿದ ಸೇವೆಯನ್ನು ಗುರುತಿಸಿ ಗೌರವಿಸಲು ಹಾಗೂ ಬೀಳ್ಕೊಡುಗೆ ನೀಡಲು ಒಂದು ಸಮಾರಂಭವನ್ನು ಏರ್ಪಡಿಸಲಾಗಿದೆ.

ಈ ಸಮಾರಂಭವು ದಿನಾಂಕ ೨೫-೧೦-೨೦೨೨ ರಂದು ಬೆಳಿಗ್ಗೆ ೧೧ ಗಂಟೆಗೆ ಕಚೇರಿಯ ಸಭಾಂಗಣದಲ್ಲಿ ನಡೆಯಲಿದ್ದು, ಎಲ್ಲ ಸಿಬ್ಬಂದಿಯವರು ತಪ್ಪದೆ ಭಾಗವಹಿಸಬೇಕೆಂದು ಕೋರಲಾಗಿದೆ.

ಸಹಾಯಕ ಆಯುಕ್ತರು ಮತ್ತು ಕಾರ್ಯನಿರ್ವಾಹಕ ಅಧಿಕಾರಿಗಳು

(From The Agent, His Holiness
Shri Brahmarandra Parakala Swamiji
Mutt)

To

P. T. Boorma Esq I.C.S
Deputy Commissioner
Udipur District
Udipur

Sir

I am directed by His Holiness Shri
Parakala Swamiji to bring the following
for your kind consideration

By the terms of the Sanad granted
by His Highness Shri Srichitra Vijaya
in 1880 to His Holiness Shri Prakala Swami
various Agamanugadas are being in force
by His Holiness in the Mulavar temple
according to it in the distribution of Prasadam,
Cakes, sweets to be offered to the deity, it has been
the custom to give to His Holiness' Gumasta
(representative as a mark of the Supreme
authority (Yajamanike) of His Holiness
over the temple, Prasadam, Cakes, sweets &c. on all
ordinary and special occasions, in the following
proportion:

(a) one case – for Yajamanike
(b) twice as much as the Archaka receives
– for Sarvamanyam

This proportion is to be kept as long as the
quantity of Bengal prepared and offered to the
deity varies from ½ seer to 50 seers. In addition
to the special shares in token of recognition
of Yajamanike and Sarvamanyam His Holiness

representative shall receive, in terms of the two primary parts
(c) Minus the ordinary (Kattle muriyam) ~~shares~~
~~which everyone presently receives~~.

& when the quantity offered to the Deity exceeds this, the proportion which is due to the Mutth representative is as follows:-

(1) In the matter of Cattle, for every hundred and Prasadam
~~shares~~ of rice used in the preparation of Prasadam for measures and
~~the Cattle~~, two Cattle (for Yejamanikk) for every hundred, and two members of Prasadamporters.

(2) If sweets, two annas to out of every hundred sweets offered to the Deity (for Yejamanikk)

(3) Swamyam (as regards cattle according to the rate prescribed above in (c)

In addition to the above the usual ordinary
~~Swamyams~~ out of the general distribution (Kattle muriyam)

On 5-5-1921 the deputy Amildar of Srirangam on his own authority, although there was no occasion for any fresh ruling, gave a General concerning the distribution of Prasadam, order to the temple of Srirankam, contrary to the spirit and letter of the Sannad of 1830 A.D, which has laid down in language which leaves no doubt, ~~as~~ the procedure to be adopted. Hence to the effect that in future, in the matter of distribution of Prasadam, cattle, the Holiness representative was entitled to 2 per cent only of the offering made to the Deity - in the terms of the very Sannad of 1830, which he interpreted according to his own light - deliberately ignoring the shares of the Mutth representative as regards Swamyam and Kattle muriyams.

In ~~view~~ ignoring this irregular and unauthorised order to the present Rakkar of the temple,

the Deputy Amildar seems to have decided upon a memorandum written by the famous Peshkar Raghavendra Rao as a deliberate and mischievous spirit as was characteristic of him throughout the period during which he held office of Peshkar, basing the memorandum on a Spurious document dated 1829 which has been declared to be not genuine by the G.O. no 581-46 dated the 19th Aug. 1915. It shows a very strange mentality on the part of the Deputy Amildar that while interpreting the Sanad of 1830 and passing an order based on that, he should be guided by the observations of a person who had ceased to hold the office of Peshkar for obvious reasons, and was actuated in a mischievous spirit was making mention of a document which has no bona fide existence and which had long been declared to be a Spurious document.

Acting upon this order of the Deputy Amildar, Mr. Pattabhiramayya, made in a spirit contrary to that required to be displayed by all Officers of Government on the foremost Sanads granted by His late Highness Shri Krishnaraja Wodeiyar in para 22 of the recent orders to of the Government G.O. No. 3431-40, Mungari 1-20-28 dated 2th Nov. 1928, the authorities of the Melukote temple, on the 9th May 1921, morning during the distribution of the Sweetened Cakes & offered to the Deity in seven trays (Special offering by one Srivaishnava Sampathkumaradasa) offered to the Mukha Lingamudra in the midst of a big assemblage

Sweetened cakes, contrary to manool and less in number than that prescribed by the Rivaj of 1850 (which is the one according to which the Deputy Gumashta proposed to base the previously made irregular order), wilfully ignoring the privilege, such as such as [illegible], and Katte Nuiyan the Gumashta protested against this departure from manool and even confronted the Pookkar on the spot with the copy of the Rivaj referred to and with all previous correspondence on the subject till 1884 since which there never had been, such wilful departure from the aforesaid precedent manool and encroachment on the privilege of the Mutt in the matter of Nivedyam &c. Notwithstanding this protest regularly made, the Pookkar ordered the required nivedi to be placed in a plate by the side of the Gumashta. Of course, the Gumashta could not accept an offer which was at once irregular in procedure, contrary to manool, opposed to the Shastras and better of the Sannad and marked by obvious insolence. The magnitude of the insult thus deliberately offered to His Holiness the [illegible] of [illegible] in the midst of a large gathering by the temple officials can much better be imagined than described in language. The loss of prestige to His Holiness who holds a unique position in the Vaishnavam [illegible] of Malayam, not to speak of the deprivation

of by the petty officials of the Temple of the time honoured
hunk, privileges, and minaris &c Can also mortified
adequate expression in words. For all this the Deputy
Swaminathan
Swaminathan is primarily responsible, who allowed himself
to be misguided by the previous Poosha of the temple,
who himself occasioned so much annoyance to
His Holiness and to the Maharaja's Government
by his unwarranted and wilfully mischievous
and hostile acts during a short space of ten
months of his tenure of his office as Poosha.

Granting for the sake of argument that the Deputy
Swaminathan and the present Poosha likewise acted
according to their own peculiar interpretation
of the terms of the firman of 1839 referred to, when
a protest supported by all previous rulings on
the subject was made on the spot by the represen-
tative of His Holiness, the opportunity might have been utilized to
~~matters should have~~
~~been rectified at once~~ rectify matters right
and the customary practice prescribed by manool
~~might~~ resorted to. Even if it is alleged that there
was a divergence between the interpretation of
text of the Sanad offered by the Mutts representative
and practised upon by the officials till now and that
held by the Deputy Swaminathan and the Poosha, the
meaning of the words of the Sanad ought to have
been explained & Lawyers consulted, and under
such circumstances, the only course which was
left open to the authorities was to have
offered the maryadas &c according to manool
which was brought to their notice
by the Mutt's representative and
the matter subsequently brought to the notice

of the ~~Govt~~ higher authorities, viz., the Subdivision officer and the Deputy Commissioner for future guidance and instructions under similar circumstances, as ~~the~~ clearly laid down and in unequivocal terms laid down in the G.O. No. 3431-40, Miscl. I-20-28 dated the 2nd April 1921, which the Deputy Amildar was well aware of, and which is the most recent order of Government to be guided by. As it is, the action of the Deputy Amildar and the temple officials has resulted in a deliberate departure from time-honoured custom and in the representative of the Holiness, as such, being subjected to gross insult in the assembly of devotees from far and near on an important occasion. Viewed from every standpoint the fact cannot escape your notice that the action of the Deputy Amildar and the temple authorities has throughout these proceedings been characterised by a serious failure to understand their responsibility and a wilful and flagrant disregard of all manool and orders of Government. The gravity of the ill-conceived action of those concerned cannot but be convincing to you.

Against the said order of the Deputy Amildar dated 5-5-1921 as it is absolute Contrary with the spirit and letter of the Sanad ~~of~~ granted by His late Highness Shri Krishnaraja Wodeyar a Complaint was made to the Sub-division officer of French Rocks on 8-5-1921 immediately after the information was supplied to the Mutt by the Mutt's Agent at Melukote with all promptitude in order to enable that officer to see through the whole thing and cancel the illegal order with a view to allow the approaching Shri Ramanuja's Tirunakshatram, without any witnessing any unpleasant incident affecting the Mutt occurring ~~such as would lead to further trouble~~ The absence on leave of the Sub-division officer frustrated the anticipated possibility of trouble being forewarned and naturally enough the Amildar had ~~himself had the chagrin of finding~~ all his own way and his high handed and ill-conceived action led to the unfortunate result that the representative of the Mutt was subjected to humiliation

Again after the occurrence on the Temple on 9-5-1921, a Communication was addressed to the Sub-division officer on 11-5-21 by the Agent of the Mutt acquainting him of the incident and ~~praying~~ asking for a speedy ~~ending of~~ enquiry and decision lest there should be a repetition of such incidents. And again in an interview

incident at French Rocks on the 20th instant
and on this the next day at Seringapatam
the Agent clearly acquainted the Sub-Division
officer with the entire series of irregularities
relating to the Mutt Agraharapadu and
close to the Mutt both at Melukote and
Seringapatam for some time, and warning him
initially in a more expostulatory form at by the present Parakiyam
preparation and prayed for the adoption
by the Sub-division officer of measures
calculated to effectively control the actions
of the temple officials. The result of all
the above representations is eagerly
awaited although the Sub-division officer promised
to issue early orders cancelling the illegal order
by the Amildar of Melukote temple
preparatory to the inspection by the
Lawful proceedings
carried to both at
Melukote and Seringapatam
forming swift decisions on such matters
of pressing importance to the Mutt, involving
a serious lapse and inveterate failure
to carry out the Maryada duty hitherto of the
Mutt has so far enabled the temple
authorities to launch themselves on
a series of unprecedented vociferations
of mamool and misrepresentations offered this to
the Mutt are being done with increasing
audacity and frequency, so aimed so that
these latter encroachments on the privileges
of the Mutt in fact are themselves assuming
the shape of mamool

On every occasion of distribution
of prasadam, &c, it has become the custom
of the temple authorities in Melukote
and Seringapatam to place a dish by
the side of the Gymastha present and before
Mutt

in it the offering which has been made to
his deity in the quantity and proportion ~~agreed~~ required
Contrary to the terms of the Agreement and according
to the sweet will and pleasure of the Temple
authorities, as if meaning to throw it in
the face of the Most Gunnatha if he did
not come to accept what the Temple
officials were pleased to offer. The two
Rathkars seem to excel each other
in their performance, which has become
almost a matter of daily routine

It is the desire of His Holiness that
you will be so good as to order a systematic
enquiry into the matter and to take effectual
steps to effectively put an end to this series
of acts by the authorities of the two Temples
which are highly pernicious and wanton
mischievousness. There exists no previous
authority or precedent for following a
pernicious system of placing a plate in
the presence of the Most Gunnatha while
he is actually there to receive the Naivedesh
on behalf of His Holiness, however, the
Course duly performed according to the
Samaya not reduced, modified or withheld
according to the will and pleasure of the
temple officials. Hence it is the express
desire of His Holiness that you will be
so good as to take early steps to prevent such
the mischief and damage which the
authorities concerned have now long
been causing to the sentiments, prestige
and interests of His Holiness the Servant
in the temples of Malankola and bringing into
disrepute flagrant violation of manmool and

dis-obedience to the wishes and expressed
orders of His Highness the Maharaja of
Government communicated in the most
emphatic manner in the recent G. O.
No. 3431-40, Municipal 1-20-28 of 22nd April 1921
I have the honour to remain
Sir,
Your most obedient servant,

[signature]

Encl. 1

No. 115

Office of the Chief Commissioner
Mysore Civil Service.

Dated Mysore 29th November 1922

Reference Office

Reference :—

In the Court of the Deputy Commissioner
Lyallpur district Lyallpur

Land Case No.

[illegible]

[illegible]

[illegible]

In the Court of the Deputy Commissioner
Ingore district. Ingore

Land Case No.

[illegible]

[illegible]

[illegible]

ನಮ್ಮ ಹಿಂದಿನ ಪುಸ್ತಕಗಳಲ್ಲಿ ಇದ್ದ ಅಂಶಗಳನ್ನು
ಇಲ್ಲಿ ಮತ್ತು ಇನ್ನು ಸೇರಿಸಿ ಪರಿಷ್ಕರಿಸಿ ಹೊಸ ರೂಪ
ನೀಡಿದ್ದೇವೆ. ಪ್ರೌಢಾವಸ್ಥೆಯ ವಿದ್ಯಾರ್ಥಿಗಳು, ಪುಸ್ತಕ
ಪ್ರೇಮಿಗಳಿಗೆ ಹೊಸ ಅನುಭವ ನೀಡುವುದು, ಕಿರಿಯರು
ಓದಲು ಸುಲಭವಾಗಿ, ಆ ಪದ್ಯಗಳ ಸೌಂದರ್ಯವನ್ನು ಅನುಭವಿಸಲು
ಅನುಕೂಲವಾಗಿ ಇದೆ ಎಂಬ ನಂಬಿಕೆ ನಮ್ಮದು.

In the Court of the Additional Commissioner
Jaffna District, Jaffna

Civil Case No.

Petitioner
Sivanandasam
Sampathkumara
Chetty & others

Respondent
Sir Marcus Fernando
Knight
Jaffna

The Respondent above named begs to submit that

1. The Writings in question were written and in open Court in the presence of the Court, and the petitioner then fully understood & the Respondent duly explained by Mr. K. Shanmugasundaram B.A. (Lond.) M.R.A.S. Ph.D. Curator Government Oriental Library in Jaffna, whose services were with necessary requisitions and the translation acquiesced in by both the parties and their Counsel and the Court. The Petitioner did not only not object to the translation then, nor did he then show how and in what respect the translation was incorrect when the Respondent

before the Surgeon's Examination. The Petitioner
said although Doctors to be the surgeon who
conducted the Examination

(1) As to the interpolation of the Examination
statement made before the Surgeon's
Examiner by the Petitioner stating that the
Princess was capable of living with husband
otherwise than was done by the Defendant
and Mr. Shamasastri. The remark with
reference to the portion certain in the
second endorsement was inserted
after due deliberation & consideration
and with Consent of the Petitioners, in
as much as the Petitioner wanted
to get divorce as much as the Archaka
got out of the Princess according to
the expressed terms of the Princess. The
Petitioner said in the Conversation observed
that the Archaka got the Examination
Divorce and Parasala always pleading
the Certain; while the Princess is going
in the Temple with regard the honour
due to the Deity. Many remarkable
Constructions of the Princess, which was the Court
that Swamis should get the honours when

Affirm. 65 of 1944

[illegible] in Shri Sri Lal [illegible] in favour of the Petitioner, which Lal Chand to the Petitioner.

(b) The Munsif in that Court made an [illegible] and applied both to Sankar Kotle and Laxman Khaka Ale.

(c) The Munsif has since appointed in his enjoyment of the Inam to both of the Sankar Kotle & Laxman Khakale ever since the Inam was granted

This is not a matter which the Court of Principle ought can ever be applied. It cannot be argued that the Inamdar keeps an account of the Cattle & other things received in the said accounts, [illegible] the Shaikh Rusul [illegible] (d) Non-payment of the amount of these to Caste is what happens in other Inam villages in the State mostly since the Inam question is settled and with official reference about to the Inamdar the Inamkotle Kumpta

13

Deputy Commissioner's Office
Betul Camp the 25 January 1922.

Reference ——

Correspondence ending with
Secretariat Endorsement No. Re
1833/no - 21 dated 10-1-1922, on the subject of
distribution of Proceedings etc to the Extremists
mate, in the Temple of Multai.

——— ii ———

Order

The Deputy Commissioner is directed to inform all concerned that there is no objection to the Extremists going to Multai temple for worship on the occasion of the Vaisakhi festival.

The Vaisakhi festival is observed by about one hundred Brahmins according to Deputy Commissioner's report No. 175 dated 29-6-1922 in this Records volume.

Sd/- P. Mukherjee.
Deputy Commissioner
Betul

"Copy"
[illegible]
Deputy Commissioner
Betul
8.5.22

(To the Supt. Hoshangabad.)

Office of the Deputy Commissioner
in Mysore

II — Dated the Bangalore 8th September 23.

Memorandum of Appeal No 10 of 23-24

Appellant

Srinivasa Murthi

Respondent.

Agent under the Commissioner
Mysore Province
Mysore

Subject:

Distribution of Rent in
Chunchanahalli Patti Kulavanni Inam.

Brief Statement of appeal & the Decision
of the Commissioner in the Petition
Memorandum of Appeal

Order on appeal 10 of 23-24

The case was heard on 7th
August 23, the parties being present
in person and the arguments of both
sides were

2. This is an appeal from the order of

the Deputy Commissioners of Bhagwan District (Mr. H. Bowring) directing that the Patels should be given for every 1 Rupees to 50 rents of rice, one case for Jajpur, 2 cases of Bengal and one Rangoon, and for Sambalpur Chaudhuri in regard to the weight which is behind or in front of the curtains and that a proportionate increase should be given for increase of rice up to 100 rents or over."

The above order is one that purports to have been passed under some of the minor Laws, but it is not known to the Bihar Public and is without any knowledge of the Orissa Tribes.

3) The Provincial Law Report has no mention of this enactment in any of its issues and the Law Reports of that Province, nor to the Deputy Commissioners for having such additional evidence in writing for coming and for recording explicit findings on the following points.

(a) Whether the Punch Parcha custom [illegible]

remark "Whether behind or in front of the
Pendulum" ought to be understood in the
sense of the Defect commencement
due? rotate the arrangements to remain in their
(6) Whether the Pendulum of the Regulator
will be sufficiently well counterbalanced
by the Pendulum to the Barometer,
(7) If Pendulum be so counterbalanced
and, whether by [illegible] there is
a liability of the Barometer
not being a correct Barometer
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [

Office of the Deputy Commissioner,

Mysore District,

Dated, Mysore, 20th October 1922.

-:R E M A R K:-

With reference to this office order No. D.-87/21-22.Mis. dated the 16th April 1922, the Sub Division Officer, is requested to see that it is carried out without any further demur by the Taluk and Temple authorities. On the last occasion the Deputy Tahsildar failed to carry out the order and entered into an unnecessary argument -- quite uncalled for.

If such should happen again the undersigned will report the officers concerned for the orders of Government.

The Mutt should be given for every 10 acres to 50 acres or rice, one cake for Yajnopavitha, 3 padies of ponnal and 1 Seniyara, and for Swamys twice what is given to the Archik -- whether behind or in front of the curtain.

A proportionate padi increase should be given for increase of rice up to 100 acres or over.

Sd. P.J.Bowring,

Deputy Commissioner,

Mysore District.

Memo.

Copy of the above is forwarded to the Agent, Sri Parakalaswamy Mutt, Mysore, for information.

Deputy Commissioner.

Mysore District.

[illegible]

[illegible]

The mull should be given 1½ seers for 50 seers of rice, one cattle for Yajamanika 3 Padies of Pongal / Panyara, and for Swamy twice what is given to Archak whether behind or in front of the curtain.

The proportionate increase should be given for increase should be given of rice upto 5 per seers or more.

Sd/- S. Narayana Rao
S.D.O.

True Extract-
Sd/- Ramulu
Peshkar

మొగుసూ లు తిరుపతి దేవస్థానము వారిమీద ఫిర్యాదీలకిచ్చిన :---

1933-34 వ సంవత్సరపు ఫిర్యాదు నెంబరు 1 వ రకరు

ఫిర్యాదీలు :

1. ఎం ఎ. కృష్ణమాచార్యులుగారు
2. యం ఆర్ ఎం సంతతియ్యంగార్.

ఎదుటిపక్షము వారు :

ప్రభుత్వపు ప్లీడరుగారు
మరి మేనేజింగు ట్రస్టీలు.

తీర్పు సంక్షిప్తము :-

ఈ కేసు మరుభూమి కేసులో ప్రకటించిన తీర్పుకు ఈ కేసు తీర్పు సరిగా అదే శ్లోకం చేత తీర్పు చెప్పబడింది కాబట్టి ఈ కేసులో ఇంతకన్నా వేరే వివరాలు లేవు.

ప్రకటన తేదీలు :

1. ఫిర్యాదు తేదీ శ్రావణ శుద్ధ ద్వాదశీ ఆదివారం తారీఖు 26.7.1830 వ సంవత్సరం నిబంధన ప్రకారం ఫిర్యాదు చేయబడ్డది. . . . . 2.
2. ఫిర్యాదు దండు జాబు ప్రకటన శుద్ధ పాడ్యమి శుక్రవారం 20.8.1830 వ సంవత్సరం నిబంధన ప్రకారం ఇవ్వబడ్డది. 2
3. కుర్సు దండు మాఘ శుద్ధ ఏకాదశి మధ్యాహ్నం చేరవలసిన తేదీ. 1
4. బదులు జాబు దండు పుష్య బహుళ త్రయోదశి తారీఖు 21.1.1819 వ సంవత్సరం నిబంధన ప్రకారం. 1
5. దుండులు బి దండు దాఖలు శుద్ధ ఏకాదశి తారీఖు 2.12.1862 వ సంవత్సరం నిబంధన ప్రకారం ప్రతివాదులు ఇచ్చిన ప్రత్యుత్తరము ప్రకటించబడినది. 1
6. ప్రత్యుత్తరం దండు ఫాల్గుణ బహుళ త్రయోదశి తారీఖు 1 వ సంవత్సరం నిబంధన ప్రకారం విడుదల. 1

మాలుకోట్లలో వేలంపాట్లకు సంబంధించి

1. 10.7.1862 నాటి ముద్రణం యొక్క ధృవీకరణ పత్రం 1

2. అసలు పత్రం ప్రకారం 1862-63 నాటి వేలంపాట్ల వివరాలు ఇవ్వబడ్డాయి - వాటి వివరాలు ఇవ్వబడ్డాయి - వాటి వివరాలు ఇవ్వబడ్డాయి - వాటి

ఎం.ఎస్సీ. ప్రోగ్రామ్ -

ఎం.ఎస్సీ. ప్రోగ్రామ్ లో చేరడానికి ఎంపికైన విద్యార్థులు ఈ క్రింది వివరాలు పూర్తి చేసి - రేపు సోమవారం లోపు ప్రిన్సిపల్ గారి ఆఫీసులో అందజేయవలసిందిగా కోరడమైనది.

(ఇ) పూర్తి అయిన తర్వాత ఈ పత్రాలు ఎవరికి ఇవ్వాలి.

I — వ్యక్తిగత వివరాలు

పూర్తి పేరు

1. చదువు ప్రారంభించిన తర్వాత ఎన్ని పేర్లు మార్చుకోవలసి వచ్చింది? ఎన్ని సార్లు మార్చుకోవలసి వచ్చింది? ఎప్పుడు మార్చుకోవలసి వచ్చింది?

2. ఈ చదువు పూర్తి అయిన తర్వాత ఏమైనా మార్చే ఆలోచన ఉందా, ఉన్నా లేకపోయినా? ఎందుకు? ఏమీ చదవకపోయినా, ఏమీ చదవాలనుకోకపోయినా, ఎందుకు? తెలియజేయండి.

తండ్రి.

3. మీ అమ్మగారి కోరిక మేరకు మీరు ఎన్నుకున్న విషయం ప్రకారం ఎం.ఎస్సీ. లో చేరారు. ఇప్పుడు మీ అభిప్రాయం మారింది. ఇందుకు తగిన కారణాలు ఏమైనా ఉన్నాయా? ఉంటే వివరించండి?

4. మీ తల్లిదండ్రులు మీరు ఏ విధంగా ప్రవర్తించాలని మీ నుండి ఆశిస్తున్నారు? మీరు ఏ విధంగా ప్రవర్తిస్తే వారు సంతోషిస్తారు? మీరు ఏ విధంగా ప్రవర్తిస్తే వారు బాధపడతారు?

II — మీ ఇష్టాలకు సంబంధించి.

1. మీకు ఇష్టమైన ఆటలు ఏవి? ఎన్ని గంటలు ఆడుతారు? ఆటలు ఆడటం వల్ల మీకు ఏమైనా లాభాలు ఉన్నాయా? ఉంటే ఏమిటి?

2. మీకు ఇష్టమైన పుస్తకాలు ఏవి? ఎన్ని పుస్తకాలు చదివారు? ఏ పుస్తకాలు చదివారు? ఎందుకు చదివారు? ఏ పుస్తకాలు చదవాలనుకుంటున్నారు? ఎందుకు?

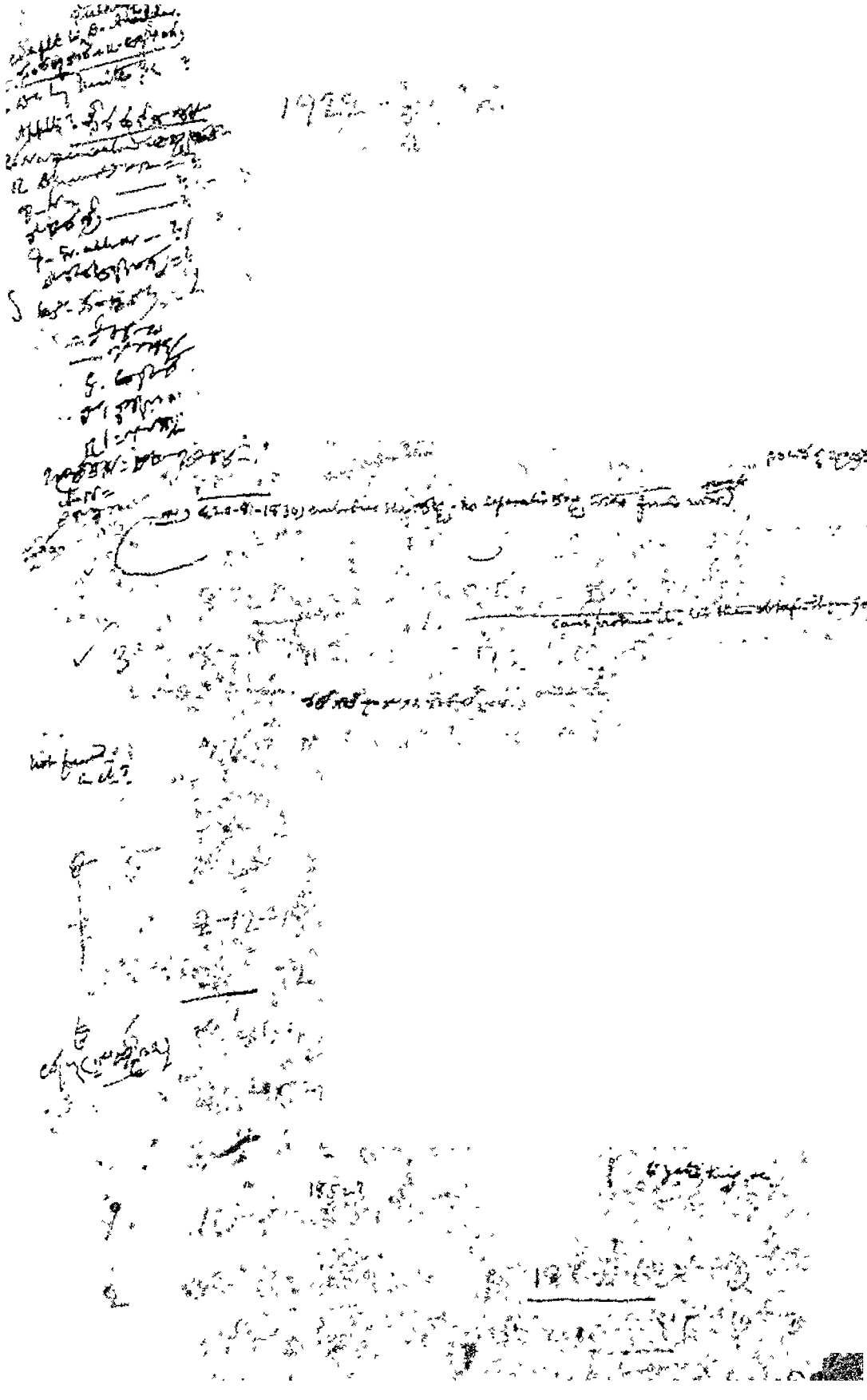
3. [illegible] ఎంత? [illegible] ఎంత? [illegible] ఎంత?

గుర్తించండి?

9. కింది ప్రతిపాదనలో ఏది సరైనదో ఎంచుకుని రాయండి.

ఎం. సి. ఇ క్రింది విధంగా ఉంటుంది.

ఎం ఇ ఇ ఇ



(6)

(9)

In the Court of the

CASE No. **of 192 -192**

PLAINTIFF		DEFENDANT
Petitioner Sriranganna Sampathrangaiya & Ors	VS	Sri Ramakrishnaiah & 1 Another Respdts

I, ... the ..... above named do, by these presents re Mr. K. S. Chandrashekara Aiyar, B.A.B.L. Advocate to appear for and conduct the above case on ..... behalf to Judgment.

2. ..... further empower him to do all these necessary acts in the above case and to execute any decree, or order that may be passed in ..... behalf, and to receive, from court all documents, refunds, and all sums of money that ..... may be entitled to get and to grant receipts therefor.

3 ..... also undertake to confirm and ratify all the legal acts done by the said Advocate or any other Advocate on his behalf in so doing.

Dated 4—3—1935.

Accepted

K. S. Chandrashekara Aiyar

Signed before me & personally known to me.

K. S. Chandrashekara Aiyar

Kohinoor Press, Mysore.

In the Court of the Deputy Commissioner,

Mysore District.

Mmrai Case No. of .

Petitioners:-	Vs.	Opponent:-
Srecrangam Sampathkumara Char and others.		Sri Parakalaswami Katt, Mysore.

The ~~Appellant~~ Opponent above-named begs to submit that,

1. The Mirupa in question was translated in Open Court in the presence of the Court, all the Petitioner their five counsel and the Opponent's Agent, by Dr. R. Shamasastry, B.A., M.R.A.S., Ph.D., Curator, Government Oriental Library in Mysore, whose services were requisitioned and the translation was acquiesced in by the parties and their Counsel and the Court. The Petitioners did not only object to the translation then, nor did they show how and in what respect the translation was incorrect when the case was before the Mmrai Commissioner. The Petitioners sole attempt seems to be to drag on the matter.

(a) As to the interpretation of the Mirupa no attempt was made before the Mmrai Commissioner, by the Petitioners to show that the Mirupa was capable of being interpretted otherwise than was done by

the Deputy Commissioner and Dr. Shama Sastri. The remark "Whether behind or in front of the curtain" in the Second order of the Deputy Commissioner was inserted after due deliberation and consideration and with consent of the Petitioners, in as much as the Katt has to get twice as much as the Archak gets out of the Nivedanam according to the expressed term of the Nirupa. The Petitioners said in the course of their observations that the Archak gets the share of the Nivedanam Praseda always behind the curtain; while the Nirupa is general in its terms with regard to the honours due to the Katt. The only reasonable construction of the Nirupa that was then come to and now is, that the Swami should get the honours whether the Prasdam is distributed in front of the curtain or behind the curtain to the Archak.

(b) The Nirupa in clear terms makes reference and applied both to Sirkar Katle and Seyertha Katle.

(c) The Katt has been in the enjoyment of the honours both at the Sirkar Katle and Seyertha Katle ever since the Nirupams granted.

This is not a matter to which the law of prescriptive right can ever be applied. It cannot be expected that the Katt keeps an account of the cakes and other things received on the said occasion. The same can be ascertained from the Shaha Amal record and the accounts maintained in the temple.

(d) It is out of place to consider what the practic in other Kasrgod Vishnu Temples in the State may be since the ~~xxxxxx~~ Nirupa in question is a special one with special reference about the honour to be

be shown to the Kutt in the Melkote temples.

cc

In the Court of the Deputy Commissioner,

Mysore District.

Amrai Case No. of

Petitioners:-	Vs.	Opponent:-
Seeranayya Sarpathikaara Char and others.		Sri Parthalaswami Mutt, Mysore.

The appellant above-named beg to submit that,

1. The Mirupa in question was translated in Open Court in the presence of the Court, all the petitioners their five counsel and the Opponent's Agent, by Dr. R. Shamasastry, B.A., M.R.A.S., Ph.D., Curator, Government Oriental Library in Mysore, whose services were requisitioned and the translation was acquiesced in by the parties and their Counsel and the Court. The Petitioners did not only object to the translation then, nor did they show how and in what respect the translation was incorrect when the case was before the Amrai Commissioner. The Petitioners sole attempt seems to be to drag on the matter.

(a) As to the interpretation of the Mirupa no attempt was made before the Amrai Commissioner, by the Petitioners to show that the Mirupa was capable of being interpreted otherwise than was done by

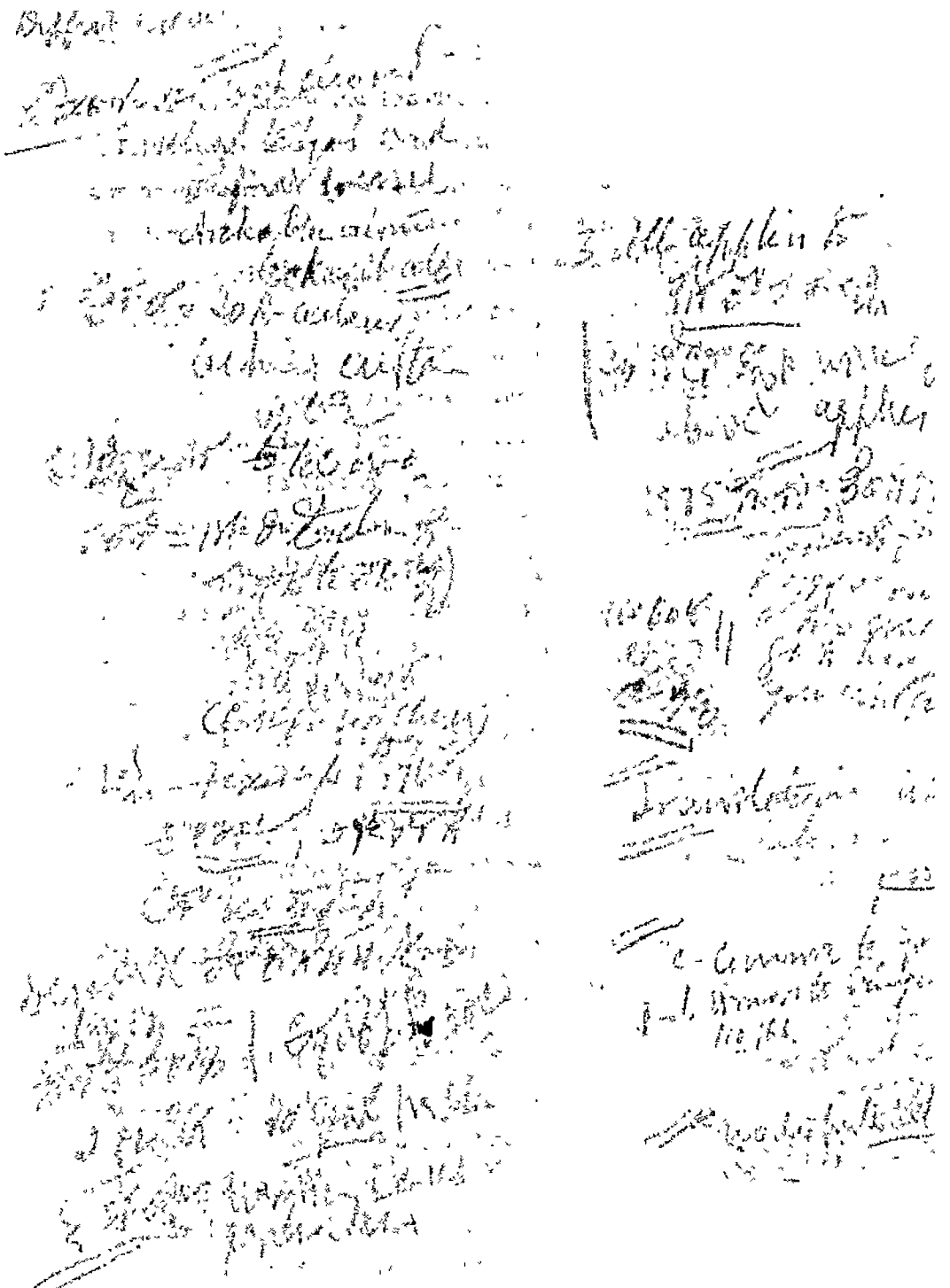
the Deputy Commissioner and Dr. Sharma Sastri. The remark "whether behind or in front of the curtain" in the Second order of the Deputy Commissioner was inserted after due deliberation and consideration and with consent of the Petitioners, in as much as the Katt has to get twice as much as the Archak gets out of the Nivedanam according to the expressed term of the Nirupa. The Petitioners said in the course of their observations that the Archak gets the share of the Nivedanam Prasada always behind the curtain; while the Nirupa in general in its terms with regard to the honours due to the Katt. The only reasonable construction of the Nirupa that can then come to and now is, that the Gyani should get the honours whether the Prasadam is distributed in front of the curtain or behind the curtain to the Archak.

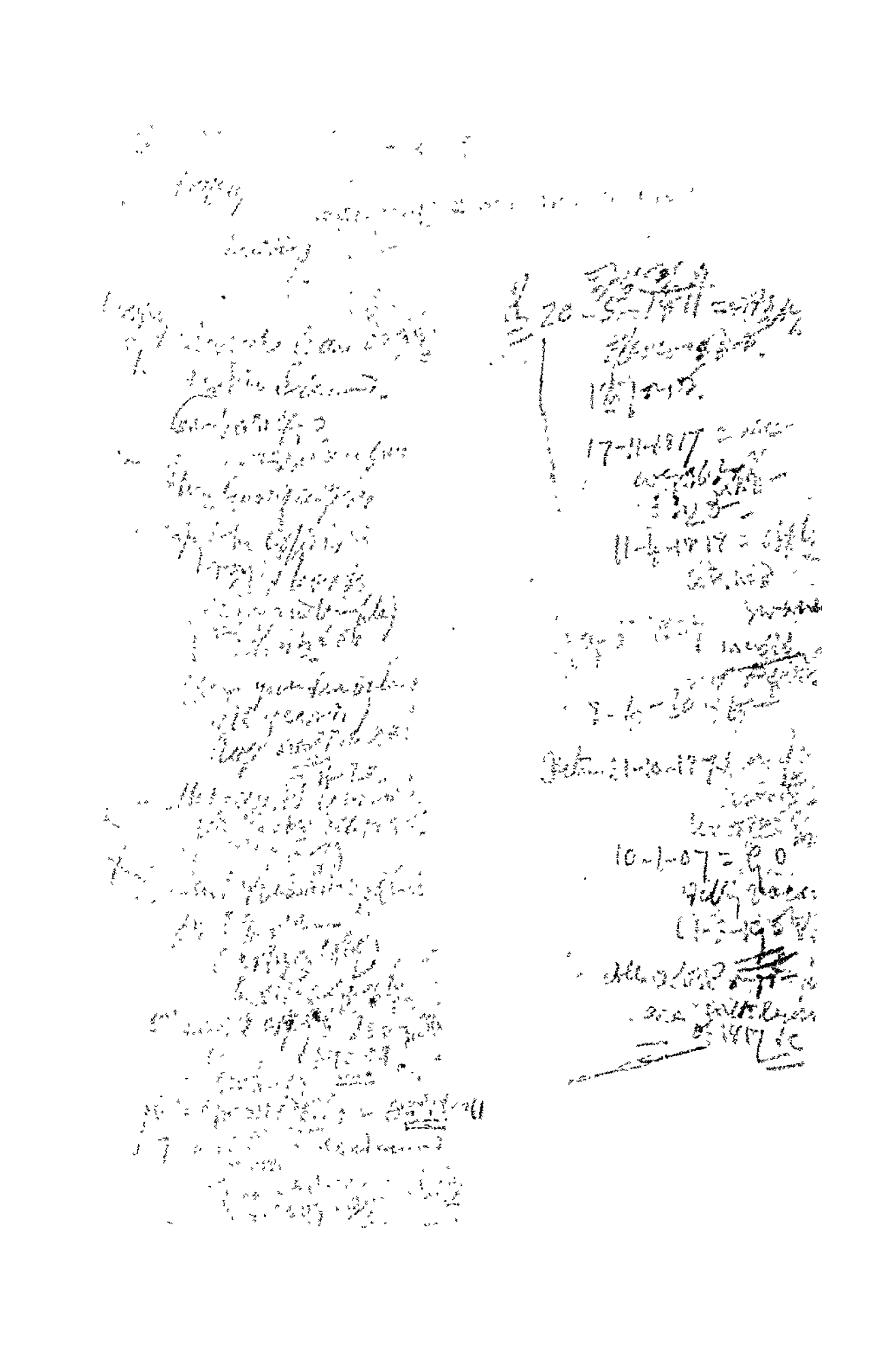
(b) The Nirupa in clear terms makes reference and applied both to Sirkar Kattu and Sevartha Kattu.

(c) The Katt has been in the enjoyment of the honours both at the Sirkar Kattu and Sevartha Kattu ever since the Nirupams granted.

This is not a matter to which the law of prescriptive right can ever be applied. It cannot be expected that the Katt keeps an account of the colas and other things received on the said occasion. The same can be ascertained from the Chaka Amal record and the accounts maintained in the temple.

(d) It is out of place to consider what the practice in other Kaniai Vishnu temples in the Ulu is may be since the Kaniai Nirupa in question is a special one with special reference about the honour to be





Letter No. M 22/Ac dated 7th February 1933 from the Deputy Commissioner, Mysore District, Mysore to the Huzrat Commissioner in Mysore, Bangalore.

Banyara marigode - Sri Narayanaswami Temple - Melkote - to Sri Parakalaswamy Mutt - Mysore.

With reference to your order No. Appl. 10 of 22-24 dated 12th October 1923 and subsequent D.O. letter No. C. 1056 of 1922-23 dated 6-9-1923 addressed to Mr. T.S.Rama Iyer, the then Deputy Commissioner of this District, I have the honour to state as follows:-

2. Action taken: The case was taken back to the file of this Court during the years 1924 and 1925 and opportunities to urge their points given to both the appellants and the respondents. The appellants and the respondent were represented by their Councils. The former have filed a written argument alleging certain discrepancies in the Nirup of 26th August 1920 and inferring therefrom that it is not genuine, and the latter has also filed a written statement enumerating a series of events passed from time to time in which the Inamdar of 26th August 1920 has been referred to for approval.

3. I now proceed to give definite findings on the points of the information available as to now on the particular points referred to in your order No. Appl. 10 of 22-24 dated 12-10-1923:-

(a) That the Nirup has been correctly interpreted by Mr.M. Venkatarya, the late Curator of the Oriental Library, Mysore who is an expert with regard to interpreting old literature.

(b) The exact equivalent to the remark " whether behind, or in front of the Curtain " is not seen in the Nirup.

(b)". It is not specifically stated so in the Nirup. The exact words of the nirup are as follows:-

It is not confined to Hindu female sevas only; by the natural meaning of the words in the nirup it must apply to all sevas both Sirkar and Devarika ones. When the question of honours was settled in 1870 by the application the right of the Patt for the 3 chamaras during private sevas was not challenged but only the quantity to be given to the Patt.

(c) The question does not arise in view of the finding on (b)?.

4. The practice obtaining in regard to the distribution of archakas to the Patt in the other Vishnu temples is different and varying as can be seen from the enclosed statement (Enclosure A). The nirup of 1870 is applicable to the Melkote temple only as can be seen from its title.

5. Genuineness of the nirup:- (a) The appellants in their written argument have pointed out a series of discrepancies in the form of the nirup of 1870 from which they infer that the Sanad is not genuine. I have before me a note on the several points raised by the appellants in the form of a statement - which is submitted herewith for perusal. (Enclosure I.) It is contended by the appellants that some of the honours granted to the Patt in the nirup are not provided for in the Sanik petti of the Temple granted prior to 1800. This petti should be considered as the only authority for fettering the discretion of the Sovereign. Neither can it be inferred that because there is variation between the provisions in the petti and the provisions enumerated in the nirup that the nirup is not genuine. In such cases of doubt we should take the natural

6. Apropos the arguments put forth by the appellants, the respondent has furnished copies of a number of statements such as extract Sanads, Government Orders and Circulars in which the priority of Patt to the Patt Iyer or the latter by Government has been admitted by Government. Among others, a piece of the following nature may be mentioned-

(1) Extract of circular dated 11-10-1871 (ಸರ್ಕಾರದ ಪ್ರಕಟಣೆಯ ಸಾರಾಂಶ) issued by the Minister for the Hindu Religious Endowments Department in the Matter of settling the question as to the entitlement of the Patt Iyer to the Sandal Paste in the Melkote temple

(2) Extract of Sanad dated 1-10-1872 (ಸರ್ಕಾರದ ಪ್ರಕಟಣೆಯ ಸಾರಾಂಶ) issued by the Minister for the Hindu Religious Endowments Department in the Matter of settling the question as to the entitlement of the Patt Iyer to the Sandal Paste in the Melkote temple

th Gurkha Rifles to Temple.

(ii) Forty orders [illegible] directing the continuance of the priority of entries to the Burma for previous orders without the slightest variation.

(iii) Letter dated [illegible] from the Right Honourable Sri Krishna Menon [illegible] Lieut. Col. Sir Derek Gibbon, M.C.B., Comptr., etc., [illegible] that the Agreements and other papers relating to the list of priorities in H.M.S. Temple were never rejected by His Majesty's Government, but the established principle of inclusion in the priority list may be resumed at any [illegible].

(iv) G.O.No. 1234-A/11: Fixing the [illegible] regulating the right of the unit to the [illegible]

(v) [illegible] of G.O.No. 2345-A/11.-1947 to [illegible] [illegible] the number of [illegible] [illegible] [illegible]

appellants did not contend till the year 1[illegible] that the mirup was fabricated even during the year 1[illegible] They did not contend that the priority of honours due to the Srimatt in the distribution but only about the quantity to be given to the matt. In view of the [illegible] specific mention in the mirup the honours enumerated in the sanad must be held to be due to the Guru of the matt from generation to generation.

The allegations made that the matt has been encouraging some marriages by clandestine methods, that they threaten the local officers and Temple servants and get from them some of the unauthorised marriages come to their etc., are unfounded.

The matt by virtue of its position cannot be said to be ignorant of the practice to be followed in Sri Vaishnava temples generally or in the Melkote temple in particular, surely. If the matt wanted to concoct a mirup, it would not have xxxx it [illegible] such silly mistakes. The [illegible] obscurity seems to be attributable to the writer of the mirup.

To,
Mr. H.V.Ananthraman,
Deputy Commissioner,
Mysore District.

... to the Grimitt. However ... deliverness might be arguing ... the time and deliver ... by the ... them.

... this ... on ... the ... will be given to the ... by ... during night.

The ninny contains the following - "A Grimble (letter) should ... when from the Grimitt per building ... with ... of the account collected ... people on ... Grimble ... be given ... Grimitt ... will be collected ... the Grimitt ... from the ... by the ...

At the end of the ninny ... "Everything should be carried ... according to the ... orders.".

... sometimes from the ... per.

The fact that there is no provision in the ... for the ... over ... we ... the Grimitt after nine ... during night is ... one. The ninny ... that the Grimitt should be hobbled even ...

The ninny also ... Grimble ... the Grimitt collected ... account ... Grimble ... the priority ... Grimble ... give ... others. The priority built ... employee ... order of ... The practice ... been ...

... Grimble ... of the priority ... Grimble ... special ... to the Grimitt.

There is nothing ... that ... Grimble ... the Grimitt ... the ... orders ". It seems ... all the ... Grimble ... Grimble ... Grimitt. The ninny ... as to whether ... during ... Grimble ... it is intended ... kidney ... out on this ... that the ... for ... The ... Grimble ... visit the ...

ere is in the nirup " Whoever long the prathamithuvasi [Vyaslostevam might continue".

he words in the nirup are, then God's procession arriv in the Krishnaraja Wodey [illegible]".

n the nirup again, state this (Ch Rok In the seventha entry " the e- [illegible] brthadeha has t [illegible] one thousand Sri Matt.

The nirup contin [illegible] Garuda Utsava [illegible] the Sri Matt the share due to the Sri Matt out of the Sriagir should [illegible].

The nirup says " after seating the God on the car, the Mahant on the auspicious time fixed for seating.

In the nirup is found " Pahabhi- cheka (taken place) on the 10th day of Krishnaraja Tirunal."

The nirup states " The Sharevans [illegible], fifth month, all honours should be given to the Sri Matt during all the ten days of the Vardhanti of the Chief Godcess."

The nirup states that during Sarasvati pooja in the Navarathri

[illegible] tion of [illegible] time.

[illegible] vi [illegible], the word in the [illegible] the Mahant [illegible] car. It is [illegible] new extem [illegible] is seated on the car.

It might have been [illegible] that "Pahabhi [illegible] 10th Tirunal and not [illegible] to honour his Guru on the [illegible] tem might have been changed since.

The period might have been subsequently extended.

It is the desire of His Highness that his Guru should be honoured even during Saraswati pooja

No. Problems, and Orders.	Legality and Reasons therefor.
1. In the case of a Rate of Issue to strengthen Such Bridge - the Secretary of the Treasury shall [illegible]	[illegible]
2. In the case of [illegible]	This is a matter entirely [illegible]
3. In the case of [illegible]	The matter [illegible]
4. To find in the case of [illegible]	The specific mention of only [illegible]

Please quote this number in your future communications.
No. [illegible]

Office of the General and Revenue [illegible]

Dated [illegible] 1930

ENDORSEMENT.

To

Rao Sree Karyakartha Ramachandriar,
Sri Parakalaswami Mutt, Tirupati.

Reference:- His/Her letter/petition dated 20th January 1930

Subject:- The repeated attempts of the Chokkathevi Tirumalaiswar to harass and humiliate the Mutt and its devotees

Reference is invited to Item No. 2 below.

Signature [illegible]
Designation. Assistant to Secretary to Government, Public Works Department.

*

1. The request cannot be granted.
2. The letter/petition has been referred to the Nizarat Commissioner, Tirupati.
3. Attention is drawn to this office No. dated
4. No. dated cannot be traced; a copy may be sent.
5. The enclosures are not received.
6. The petition is returned herewith as
   (i) it is not in the prescribed form
   or (ii) it is not duly stamped
   or (iii) it is not presented within the prescribed time
   or (iv) it is not accompanied by a copy of the order appealed from or complained of.
7. The petition is returned for presentation to
8. The petition is returned (a) as it is written illegibly
   (b) as its subject matter is not clear
   (c) as it is couched in improper language.

*Reasons if any to be mentioned in brief.

2970

[illegible]

[illegible]

[illegible]

Appellants :-

[illegible]

[illegible] and another.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The word "Nothing" in "Nothing" is given to it by the [illegible] and [illegible] under [illegible] for, with every [illegible] of [illegible], [illegible] it is only [illegible] that the [illegible] is [illegible]. Apart from this he [illegible] or is entitled to [illegible]. [illegible] the [illegible] intended, or otherwise. [illegible] any distinction [illegible] [illegible] and [illegible]. [illegible] [illegible] it itself [illegible] [illegible].

[illegible] [illegible] [illegible] [

thaligai will be opportunist enough, these persons that there will be no inducements for people to offer sev[illegible]

anything every [illegible] more
honorable than any of our citizens [illegible]
[illegible] of the [illegible]
[illegible]
[illegible]
[

Office of the Muzra

No. 2b/24.10
23-4.

Muzra Commissioner.

31-1-24

BEFORE THE MUZRAI COMMISSIONER IN MYSORE,

BANGALORE.

Muzrai Appeal No. 10 of 1933-34.

Appellants. Respondent.

T. A. ARANGAYA IYENGAR, and others. -Vs- SRI PARAKALASWAMI MUTT.

The respondent abovenamed begs to state as follows:--

1. That the question in the above appeal was whether the respondent was entitled to receive as he was doing, divice the share given to the Archak.

2. That on this matter the respondent relied on two circumstances, namely the Sannad dated 20 . 6. 1839 and long standing usage in the Temple in question.

3. That on the question of usage and the interpretation of the Sannad this Hon'ble Court has been pleased to call for further enquiry in the matter of the share given "inside the curtain".

4. That no orders have however been given to the Temple authorities to depart from the mamool of the respondent receiving twice the Archak's share wherever given either inside or outside the curtain.

5. That even if the appellants deny the mamool since that is also a question to be considered by the

Lower

lower court it is submitted that no departure should be made by the temple authorities. - Evensince the order of Mr. Bourin, dated --- 2nd. Oct. 22 at least there is documentary evidence of such usage and it is prayed that the usage should not be departed from till at all event. full and further enquiry established the contrary.

6. That the lower Courts have however - misinterpreted the order in case directing departure from the existing usage; and a notice copy whereof is filed herewith has been served on the Petitioner of the temple by the temple authorities.

7. That it is essential in the interests of justice and the honour and reputation of the respondent that the Kattu day now being - received by it should be continued, pending -- further enquiry as directed by this Hon'ble -- Court as per order dated 6/10 September 1930.

8. That it is prayed that this Hon'ble - Court may be pleased to issue an endoresement - that pending enquiry as ordered on 6/10 - 9 - 1930, the respondent shall continue to receive twice the Archak share whether such share is given inside or outside the curtain.

Bangalore,
28th January 1931.

Advocate for Respondent.

From The Officer of the Imperial Commission
at Bangalore.

Dated Bangalore
30-1-1931

To

Reference—

Miss petition dated the 28th January 31
presented by the agent his pakaila vakalath
[illegible] and cattle

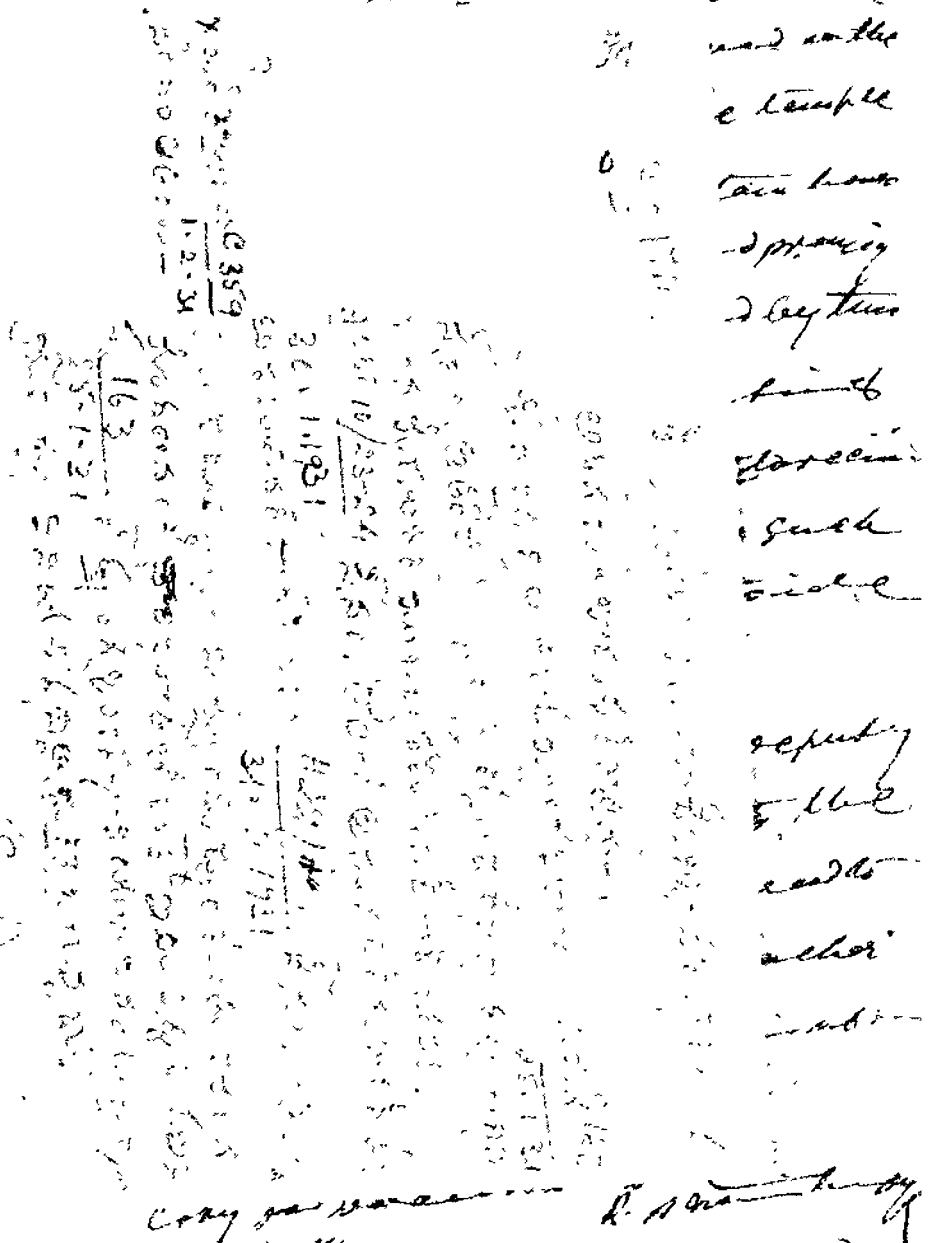
lower court it is submitted that no departure should be made by the Temple authorities. - Evenaince the order of Mr. Bowring dated --- 29. &. 22 at least there is documentary evi'en of such usage and it is prayed that the usage should not be departed from till at all event full and further ~~enquiry established~~

on suitable the curtain.

Bangalore,
29th January 1931. Advocate for Respondent

95 Office of the Superintendent
in Mysore.
Camp Bangalore
30-1-1931

Reference



lower court it is submitted that no departure should be made by the temple authorities. - Examine the order of Mr. Bowring dated ---- 2. 4. 22 at least there is documentary evidence

No. 95 Office of the Magistrate Examiner
in Mysore.
Camp Bangalore
30-1-1931

Reference

His petition dated the 28th January 31
presented by the agent for plaintiff in
Original suit No. 47 of Bharathi on file
stating that in that suit on the
pronouncement of the Temple by the Temple
authorities in the matter of certain land
shown in the said suit by boundaries
that pending enquiry an order dated by this
Officer on 6/10-9-1930 the petitioner
may be called upon to enter into a
Trust the conditions of which such
shall be given in the said order

Ex parte

until the principal question of the right
of succession in Shapur regarding the
possession of the said property

S.D. S.P. Kota [illegible]

[illegible]

Appl. in 23-24
and 303-4
Copy issued to [illegible]
Copy.
No 29/32. to S.D.P. [illegible]
Amildar K. Bangalore
[illegible]